GOFFINE'S

DEVOUT INSTRUCTIONS

ON THE

EPISTLES AND GOSPELS

FOR THE SUNDAYS AND HOLYDAYS;

WITH

THE LIVES OF MANY SAINTS OF GOD, EXPLANATIONS OF CHRISTIAN FAITH AND DUTY AND OF CHURCH CEREMONIES, A METHOD OF HEARING MASS, MORNING AND EVENING PRAYERS, AND A DESCRIPTION OF THE HOLY LAND.

WITH A PREFACE

BY

HIS EMINENCE JAMES, CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

NEW YORK, CINCINNATI, CHICAGO:

BENZIGER BROTHERS,

PRINTERS TO THE HOLY APOSTOLIC SEE.

Nihil Obstat.

THOMAS L. KINKEAD,
Censor Librorum.

Imprimatur.

✠ MICHAEL AUGUSTINE,
Archbishop of New York.

NEW YORK, April 29, 1896.

Copyright. 1896. by BENZIGER BROTHERS.

Digitized by Google

PREFACE.

OUR blessed Lord is the visible expression of God's truth and of God's love to men, and His temporal mission contemplated the establishment of that truth and of that love in the hearts of men. In His redeeming blood we have been given "the power to become the sons of God"; and His life and teachings must be the object of frequent meditation for all those who have their spiritual advancement seriously at heart. Deep down within our being we experience a longing to know which would embrace the universe in its compass. Happy indeed are we if, with the Apostle, we desire not to know anything but Jesus Christ and Him crucified. He is the explanation of all things in heaven and on earth. He is the inspiration of man in youth, his support in full maturity, and his solace when the battle of life is drawing to a close. Near His Sacred Heart innocence finds its purest joy and its safest shelter. The afflicted lay down their burden at the foot of His cross and go their way rejoicing. The sinner hears fall from His divine lips words of pardon and comfort, and dares to be a hero for love of Him Who has forgiven and forgotten all. We feel the weight of our infirmities and we would have a remedy.

"Come to Me," says Christ, "all you that labor and are burdened, and I will refresh you." The mystery of suffering meets us on every hand, and in Him we are taught "that the sufferings of this time are not worthy to be compared with the

Digitized by Google

glory to come. Yet so, if we suffer with Him, we may also be glorified with Him." In fine, He is a light to our faltering feet whilst in the way, and our reward exceeding great when death shall have been swallowed up in victory. "This is eternal life," says our divine Lord Himself by the mouth of St. John, "that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

How welcome, therefore, must any book be whose special purpose is to inspire the faithful with a deeper knowledge and a more ardent love of Our Lord Jesus Christ. This was the object which the pious author of the "Devout Instructions on the Epistles and Gospels" proposed to himself. His Translator represents him truly when he writes: "No exercise of our lives is more salutary than meditation on the life, death, doctrines, and example of our divine Saviour. It is milk to children, nourishing food to adults, medicine to the sick, salvation to sinners, consolation to those of little faith, strength to the penitent, counsel to the just. To the perfect it opens secret mysteries, and gives to the faithful grace in time and happiness in eternity." On this sole ground the work affords sufficient evidence of its utility for the general faithful.

It has, moreover, this peculiar advantage, that its lessons are arranged after the order of the ecclesiastical year. The Word of God possesses in itself a certain sacramental power. Still the presentation of the Word cannot fail to gain in effectiveness by reason of association with the object-lessons drawn from the Church's liturgy. The regular sequence of seasons and festivals exhibits the history of our relations with the divine Trinity—Father, Son, and Holy Ghost; and we must ever consider it one of the most happy inspirations of the author, as well as one of the most salutary features of the book, that the Gospel of the Word is everywhere reinforced by the "living Gospel of the ecclesiastical year." The Church fulfils her divine mission

Digitized by Google

of teaching all nations, not merely by the ministry of the Word, but also by the practices which she has adopted and the forms in which she clothes the essence of her worship. Not without reason, then, must we regard that instruction as most opportune which is given in connection with the holy sacrifice of the Mass. When, during the celebration of the sacred mysteries, we reflect upon Him Who for love of us "bore our sins in His body upon the tree," we are the more encouraged "to die to sin that so we may live to justice."

The solid worth and undoubted usefulness of Goffine's Manual appealed strongly to the learned hierarchy of Germany and elicited their warmest expressions of approval. Gladly do we profit by the opportunity which a new edition of the work offers to reaffirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves.

JAMES CARD. GIBBONS.

BALTIMORE, Feb. 6, 1896.

Digitized by Google

MEMOIR OF THE AUTHOR.

LEONARD GOFFINE was born at Cologne in the year 1648, and was received as a Premonstratensian monk on the 18th of July, 1669, at Steinfeld, in the duchy of Juelich, in a convent which was afterwards secularized. For many years he had charge of the parishes of Oberstein and Coesfeld, which he served with praiseworthy zeal. Everywhere he kept the example of his Lord and Master before his eyes. As we read in the Acts (i. 1), "Jesus began to do, and to teach," so his greatest care was, first to correct himself and then to teach others. Being persuaded that public instruction and the exercises of the divine service should be accompanied by Christian instruction at home, he wrote at Coesfeld, Westphalia, a book of instruction and devotion, which, under the title of "A Manual," he caused to be published in the year 1690. In this work his aim was to instruct thoroughly, in regard to their sublime vocation, not only his own parishioners, but also all Christians desirous of salvation; to convince them of the superstition and errors of the world; to fill them with a lively faith, with sweet hope of the goods of eternity, and with a holy love for God and heavenly things. As his whole conduct showed that the spirit of God was with him, so even they who opposed his religion could not withhold from him their respect. He died August 11, 1719, in the 71st year of his age. His memory remains in benediction.

Digitized by Google

CONTENTS

Part Third.

EXPLANATION OF THE SACRAMENTS AND OF SOME OF THE CEREMONIES OF THE CHURCH.

Part Fourth.

EXPLANATION OF THE MASS; PRAYERS AT MASS AND METHOD OF HEARING MASS; MORNING AND EVENING PRAYERS; PRAYERS FOR VARIOUS OCCASIONS; DEVOTIONS FOR CONFESSION AND COMMUNION; DEVOTIONS TO THE SACRED HEART; ETC.

Digitized by Google

INSTRUCTIONS

ON

THE EPISTLES AND GOSPELS.

PART FIRST.

THE SUNDAYS OF THE ECCLESIASTICAL YEAR.

The Ecclesiastical Year.

WHAT is the ecclesiastical year?

The ecclesiastical year is the order of seasons and holy-days, beginning with the first Sunday of Advent and ending with the last Sunday after Pentecost, during which the Catholic Church commemorates in her public worship the mysteries and events of redemption.

Which are the chief holy-days and seasons of the ecclesiastical year?

The holy seasons are:

1. Christmas, for which Advent is the preparation.
2. Easter, for which Lent is the preparation.
3. Pentecost, extending to the first Sunday in Advent.

What does the Church commemorate at Christmas?

The infinite love of God the Father, Who, according to His promise, sent His only-begotten Son, Jesus Christ, to redeem mankind. This holy season begins with the first Sunday in Advent, and ends with the sixth Sunday after Epiphany.

What does the Church commemorate at Easter?

The infinite love of Jesus Christ, the Son of God, Who, by His life, His works, His passion, death, and resurrection, accomplished our redemption, and then ascended into heaven there to

Digitized by Google

be our mediator. This holy season begins with Septuagesima Sunday, and ends at the vigil of Pentecost.

What does the Church commemorate at Pentecost?

The infinite love of God the Holy Ghost, Who imparts to the faithful the fruits of the redemption purchased for them by Christ. This holy season begins with Pentecost Sunday, and ends with the last Sunday after Pentecost.

How is the ecclesiastical year divided?

The ecclesiastical year is divided into:

1. The fifty-two Sundays. 2. The week-days. 3. The feasts. 4. The fast-days.

Sunday.

WHAT is Sunday?

Sunday, also called the Lord's Day, is the first day of the week.

Why has God reserved to Himself one day in each week?

In order that man should rest from work at least one day out of the seven, and dedicate it to the special service of God, and to the salvation of his own soul.

Why do we Christians keep Sunday as a holy-day instead of Saturday, which was the day observed under the Old Law?

The apostles kept Sunday, the first day of the week, as a holy-day for these reasons: 1. As the Sabbath was a memorial of the consummation of the work of the creation, so the Sunday was to remind us of the consummation of the redemption. 2. On that day Our Lord arose from the dead. 3. On that day the Holy Ghost descended on the apostles. 4. To intimate that a new dispensation took the place of the old; and the diversity of the time of divine worship drew a line of distinction between Christians and Jews.

How should we spend Sunday?

As the design of its institution requires; that is, holily.

How is Sunday kept holy?

Sunday is kept holy by abstaining from servile labor, and by works of piety, such as hearing Mass with devotion, listening to a sermon, receiving Christian instruction, reading good books, visiting the sick, or other works of spiritual or corporal mercy.

How is Sunday profaned?

Sunday is profaned by unnecessary servile labor; by neglecting to hear Mass; by intemperance and idleness; by spending the day in frivolous, dangerous, and sinful pleasures; and in general by sinful acts.

Prayer.

O God, Who hast appointed Sunday that on that day we should serve Thee, and make ourselves partakers of Thy grace, grant that we may always on that day renew our faith, and be incited to the praise and adoration of Thy majesty. Through, etc.

Feast-Days and Holy-Days.

WHAT are feasts and holy-days?

Days on which the Church celebrates either certain mysteries of religion, or some passage in the life of Our Lord, or the memory of the saints.

Why has the Church established these holy-days?

She has instituted the feasts of Our Lord that we may be led to remember God's love and mercy toward us; to meditate upon the mysteries, truths, and benefits of the Christian religion; and to contemplate Jesus as the perfect pattern of a Christian life. On the feasts of the saints our minds are directed to those heroes of Christianity, that we may keep in veneration the lives of the friends of God, and be encouraged to imitate their example.

Has the Church authority to establish holy-days?

Certainly; for the power which Jesus Christ gave to His apostles and their successors to bind and to loose upon earth includes the power to make laws and regulations for the salvation of the faithful. There is warrant for it, too, in the Old Law, for under that dispensation the Jews celebrated the Pasch, or Easter, to commemorate their deliverance from Egyptian bondage; Pentecost to thank God for the Ten Commandments of the Law given to Moses on Mount Sinai; the feast of Tabernacles in commemoration of the forty years' journeying through the wilderness.

Which are the holy-days of obligation?

The Circumcision of Our Lord, Ascension Day, the Assumption of the Blessed Virgin, All Saints' Day, the Immaculate Conception, and Christmas.

Digitized by Google

Fast-Days.

WHAT are fast-days?

Those days on which we are allowed but one full meal, in order to present to God a sacrifice of mortification.

Which are fast-days and which days of abstinence?

Those days on which it is permitted to eat but one full meal are fast-days of obligation. Days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals, are days of abstinence.

Why has the Church appointed fast-days?

In order that her children should, by fasting, mortify the flesh, and overcome sensual inclinations; that by doing penance they should make satisfaction for sin and become reconciled to God; that they should become more fervent in prayer; that by conquering their lusts they should gain greater strength for God's service; that by denying themselves they should have more for the poor; and that by despising worldly pleasures they should learn to desire only the things of heaven.

Which are the principal fast-days?

1. The forty days of Lent. 2. The ember-days. 3. The vigils or eves of festivals. 4. The Fridays of Advent.

What are the ember-days?

Days instituted to thank God, each season of the year, for the benefits received during that season, and to remind the faithful, each quarter of the year, of the duty of penance; also to pray to God for deserving priests, for on those days the ordination of priests usually takes place.

What are vigils?

The vigils are the days before the feasts. The name means *watch*, and is taken from the watch-night of the Christians of the first century, who used to pass the night before a feast in the church, with prayer, praise, and fasting. Later this preparation was carried on during the day, instead of the night, and the day was made a fast-day.

Why does the Church command us to abstain from flesh-meat on Friday?

The Church commands us to abstain from flesh-meat on Friday in honor of the day on which Our Saviour died for us.

How does the Church sanctify week-days?

By commemorating on each week-day some divine benefit or the memory of some saint, and by providing for the offering of the holy sacrifice of the Mass, that whosoever can attend may do so. Every Catholic, therefore, ought each day meditate upon some divine truths; hear Mass, if in his power; and without fail say his morning and evening prayers devoutly, that he may be strengthened to perform his daily labors in a manner pleasing to God, and patiently suffer the trials of life, while through all he ascends from virtue to virtue.

Blessings.

WHAT is a blessing?

A blessing is that holy act whereby the Church calls down the divine blessing on persons and things.

Why does the Church bless water, salt, and other things?

That the things which she blesses may avail to the spiritual and bodily health of those who use them with devotion.

Is there any warrant in Holy Scripture for this custom?

Yes; we read that Our Saviour Himself blessed little children (St. Mark x. 16), bread, fish (St. Matt. xiv. 19), and other things; and St. Paul tells us: "Every creature of God is sanctified by the word of God and prayer" (I. Tim. iv. 4, 5).

THE BLESSING OF SALT AND OF WATER.

Holy water is usually blessed every Sunday before Mass.

How is this blessing done?

First the salt is blessed with prayer and exorcism, whereby the influence of the evil spirit is broken and God's blessing and protection secured for our souls and bodies. Then the water is blessed in like manner. The salt is then mingled with the water in the name of the Triune God, to show that the sprinkling with holy water may preserve us from the corruption of sin.

For what does the Church use holy water?

To sprinkle the faithful, and everything she blesses and consecrates. According to the words of the prayers, the effects of grace should be, cleansing from venial sin and protection of soul and body against the assaults of the evil spirit.

The devout Christian takes holy water not only on entering and leaving the church, but also at home on rising and retiring, going in and going out, and at other times; always beseeching God to cleanse him by the merits of Christ's precious blood, and to protect him from all dangers of soul and body.

PART THIRD.

EXPLANATION OF THE SACRAMENTS AND OF SOME OF THE CEREMONIES OF THE CHURCH.

IN the celebration of her worship the Catholic Church makes use: 1, of speech; 2, of those visible acts and symbols known as ceremonies. These ceremonies have been ordained in order that we may more easily lift up our hearts to God and the contemplation of heavenly things.

How do the ceremonies help us to raise our minds to God and heavenly things?

They help us: 1. By making the worship of the Church impressive and solemn, thereby fixing our attention, and directing it from things of this earth to God. 2. By placing before us visible symbols of invisible mysteries, thus enabling us more easily to reflect and meditate upon them.

Have all the ceremonies of the Church a peculiar sense and meaning?

Certainly; every ceremony which the Church, inspired by the Holy Ghost, uses in the celebration of her worship has a mysterious significance, and should awaken holy thoughts in our breasts.

Are not these ceremonies idle observances?

By no means, since: 1. God Himself in the Old Law prescribed for the Jews many ceremonies, with heavy penalties for their non-observance. 2. Christ our Lord made use of various ceremonies, as, for instance, when He fell flat on the ground, and prayed (Mark xiv. 35); when He spat on the ground, and making clay of the spittle, spread the clay upon the eyes of the blind man, who thereupon recovered his sight (John ix. 6, 7.);

Digitized by Google

when He touched the ear of the servant of the high priest, and healed him (Luke xxii. 50, 51).

THE SACRAMENTS.

A SACRAMENT is a visible sign instituted by Jesus Christ through which invisible grace and sanctification are communicated to us. Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Whence do we derive the ceremonies which, with the signs instituted by Christ, are used in administering the sacraments?

From the Church, which, with the assistance of the Holy Ghost, has ordained these ceremonies to increase our reverence and respect.

Baptism.

BAPTISM is a sacrament in which by water and the word of God we are cleansed from all sin, and regenerated and sanctified in Christ to life everlasting.

What are the different ceremonies of Baptism?

1. The preparatory ceremony. 2. The Baptism proper. 3. The concluding ceremonies.

The preparatory ceremonies at the church door during the first period of instruction, namely, the period of hearing, are as follows: 1. The candidate remains outside the church, since he can enter the Church only by Baptism. 2. He is given a saint's name, so that he may have an advocate before God, and an example after whom to model his own life. 3. He is asked if he desires Baptism, and through it eternal life. 4. The priest breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost, the Comforter" (John xx. 22). 5. He makes the sign of the cross upon his forehead and breast as a sign that he belongs to the crucified Saviour, Whose teachings he must cherish in his heart and openly proclaim. 6. He places blessed salt in his mouth, with the words: "Receive the salt of wisdom; it will be a propitiation for thee unto eternal life." Salt is a symbol of Christian wisdom, and protection from the foulness of sin. 7. Through repeated exorcisms the power

Digitized by Google

of Satan, who "has the power of death" (Heb. ii. 14), is broken in the name of the Triune God. 8. For the second time the priest makes the sign of the cross on the forehead of the person to be baptized, saying: "Defile not, accursed spirit, this sign of the cross which we place upon his brow." 9. The priest by the imposition of hands symbolizes the protection of God, and the stole placed upon the candidate as he is led into the church is a sign of the Church's power by virtue of which the priest receives him into its fold.

The ceremonies at the second period, namely, for the supplicants, are performed within the church. They are: 1. Since Baptism is the sacrament of faith, the Apostles' Creed and the Lord's Prayer are recited while entering the church. 2. The priest, after the example of Jesus (Mark vii. 33), touches the ears and nose of the person to be baptized with spittle, saying, "Ephpheta," which means, "Be thou opened." This signifies that man's spiritual sense through the grace of Baptism is opened for the reception of instruction in heavenly truths. 3. The person being baptized must renounce Satan with all his works and pomps; for without this renunciation no man can follow Christ. By the words Satan and his works we mean sin, and by his pomps the spirit and vanities of this world by which Satan dazzles the eyes of men and leads them into sin (Matt. iv. 8, 9). Here follows the profession of faith, in the recital of the Apostles' Creed. 4. Next comes the anointing of the shoulders and breast with holy oil, since from now on the newly-baptized person must be a soldier of Christ in the battle against the world and the devil.

How is the actual Baptism performed?

The person baptizing pours water upon the head of the person to be baptized, at the same time saying these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

What ceremonies follow Baptism?

1. Anointing the head with chrism, because the person baptized is now a Christian, one of God's anointed. 2. The presentation of a white cloth, and 3, a lighted candle. 4. Dismissal with a blessing.

Of what are we admonished by the white cloth which we receive at Baptism?

Digitized by Google

That we should preserve our innocence, throughout our whole life, pure and unspotted. At its presentation, therefore, the priest says: "Take hence the white garment and bear it unstained before the judgment-seat of Jesus Christ our Lord, that thou mayest reach everlasting life."

What is the meaning of the lighted candle which the person just baptized must hold in his hand?

That the Christian by his virtuous life should be a guide to all the world. "So let your light shine before men that they may see your good works, and glorify your Father Who is in heaven" (Matt. v. 16). On presenting the candle the priest says: "Receive this burning light; keep thy Baptism without stain; obey the commandments of God, that when the Lord shall come to the nuptial feast thou mayest go forth to meet Him with all the saints of heaven, and mayest have life everlasting and live forever and ever. Amen."

Why has the Church ordained the presence of sponsors?

1. That they may make the vows and promises in the name of the child to be baptized. 2. In the event of the death of the parents to see that it is brought up a Christian. The sponsors, who should be good Catholics, are the spiritual parents of the child baptized. They become spiritually related both to child and parents, and cannot marry with either. In order that this relationship and consequent impediment to marriage might not extend too far, the Church has ordained that there shall be at most two sponsors, one of each sex.

Besides Baptism by water, there is also a Baptism of desire and a Baptism of blood, which may take the place of the Baptism of water when that cannot be obtained.

Baptism of desire is an earnest wish to obtain Baptism, joined to perfect contrition and love for God. In such a case those conditions are present that are necessary to a valid reception; for if the possibility do not exist God regards the good will, and takes the will for the deed.

Baptism of blood is a voluntary martyr's death for the sake of Christ. The constancy which gives up life itself includes faith, charity, desire, and contrition.

Digitized by Google

Confirmation.

CONFIRMATION is a sacrament in which, through the laying on of the bishop's hands, prayer, and anointing, those who have been baptized are strengthened by the Holy Ghost so that they may firmly profess their faith and sincerely live up to it.

How does the bishop administer Confirmation?

1. He extends his hands over those to be confirmed, and prays the Holy Ghost to descend upon them with His sevenfold gifts. 2. He then lays his hand upon each one, and anoints him with holy chrism. 3. He gives him a slight blow on the cheek, saying, "Peace be with you." 4. He concludes by giving them all the episcopal benediction.

What does the imposition of hands signify?

It signifies the descent of the Holy Spirit, and particularly the protection of God under which the Christian is henceforth to remain.

How does the bishop anoint those to be confirmed?

He makes the sign of the cross with chrism on the forehead of each one, saying at the same time: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Of what does the chrism consist?

The chrism, which every year on Holy Thursday is blessed by the bishop with great solemnity, consists of the oil of olives and balsam.

What does the oil signify?

The oil signifies inward strength for the struggle against the enemies of our salvation. Oil was formerly used by soldiers and athletes to make their limbs supple and strong. As oil strengthens the limbs of the body, so does the Holy Spirit strengthen our souls for combat with sin.

Why is fragrant balsam mixed with the oil?

To signify that he who is confirmed receives grace to keep himself pure from the corruption of the world, and by a pious life give forth the sweet odor of virtue. Balsam serves to

Digitized by Google

preserve wounds from corruption, and gives forth a pleasing and fragrant odor.

Why does the bishop make the sign of the cross upon the forehead of the one to be confirmed?

To signify that a Christian should never be ashamed of the cross, but confess without fear his faith in Christ crucified. "For I am not ashamed of the Gospel. For it is the power of God unto salvation for every one that believeth" (Romans i. 16).

Why does the bishop after anointing him give him a slight blow on the cheek?

To remind him that, as he is now strong and accountable, he should be ready to suffer patiently any humiliation for Jesus' sake.

Why does he at the same time say, "Peace be with you"?

Because, having now received the fulness of divine grace and heavenly peace, he should carefully guard it as a consolation in every sorrow.

A priest thereupon dries with a piece of cotton the brow of the person being confirmed, in order to prevent the sacred chrism from being desecrated in any way.

What are the words of the benediction given by the bishop after Confirmation?

"May the Lord bless you out of Sion, that you may see the goods of Jerusalem all the days of your life, and have life everlasting. Amen."

Why are sponsors also ordained for Confirmation?

That they may first see that the person is confirmed, and then by deed and word aid him in the spiritual combat to which by this sacrament he has been dedicated.

The sponsor binds himself to the fulfilment of this duty by laying his hand on the right shoulder of the person being confirmed. He thus becomes his spiritual parent and guardian for the preservation of the grace of Confirmation. The same spiritual relationship and impediments of marriage exist as with sponsors in Baptism.

What does the Church require of sponsors in Confirmation?

They must be Catholics; they must be confirmed and old

Digitized by Google

enough to be able to fulfil their duties as sponsors. Parents cannot be sponsors for their children; nor can the same person be sponsor both at Baptism and Confirmation.

The Holy Eucharist.

THE Holy Eucharist is the true body and blood of Our Lord Jesus Christ, Who is really and substantially present under the appearances of bread and wine for the nourishment of our souls.

When do we receive the Holy Eucharist as a nourishment for our souls?

At holy communion, when we actually partake of the body and blood of Jesus Christ.

Communion means "union with." We also speak of receiving the Holy Eucharist, the Lord's supper, and the heavenly banquet.

When and where is communion given?

For those who are well communion is given in the church either during Mass after the priest has received, or it may be given when no Mass is being celebrated. Those who are sick can receive in their homes at any time.

How is communion administered in church?

1. The server or acolyte repeats the Confiteor, or general confession of sin. 2. Turning to the people, the priest recites two prayers imploring the remission of sin. 3. He exposes the consecrated Host with the words: "Behold the Lamb of God, Who taketh away the sins of the world." He then repeats three times: "Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed." 4. He places the consecrated Host upon the tongue of the communicant, saying: "May the body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen." 5. Returning to the altar, the priest recites the communion prayer of the Church, and then gives the benediction.

When the attendant recites the Confiteor, he does so in the name of those who are about to receive. The following are the prayers of supplication at the end of the Confiteor: "May the Almighty God have mercy on you, forgive you your sins, and

Digitized by Google

lead you unto life everlasting. Amen." "May the almighty and merciful Lord grant you pardon, absolution, and full remission of all your sins. Amen."

How is holy communion given to the sick?

A bell is first rung, then the sacred Host is borne in procession to the house of the sick person, placed upon a table prepared for it, a prayer is said, and the place and those present are sprinkled with holy water. The priest then gives communion the same as in the church, except when the sick person receives it as viaticum; at such times the priest presents the consecrated Host, saying: "Brother (or, sister), receive as a holy viaticum the body of Our Lord Jesus Christ; may it protect thee from the evil spirit, and lead thee to eternal life. Amen."

When the communion is not given as viaticum, the priest repeats the same formula as is used in the church. The table on which the consecrated Host is placed must be covered with a clean white cloth, a cross, two lighted wax candles, and a vessel with holy water must also be provided. In this country the Blessed Sacrament is, of necessity, carried privately, with all out-door ceremonies omitted.

Why is the holy communion sometimes called Viaticum?

Because it is given to the sick person as food and sustenance for the last dangerous road to eternity.

For what other purpose besides being given in communion is the Holy Eucharist kept in the tabernacle?

In order that on appointed days and particular occasions it may be exposed to the devotion of the faithful, and bestow blessings upon them. At least six lighted candles must be used at the exposition of the Blessed Sacrament. For this ceremony the ciborium may be used; or when it is desired to give it more solemnity, an elegant receptacle called the monstrance, in which the consecrated Host may be seen. Benediction is given both with the ciborium and monstrance; when the latter is used it is called solemn benediction.

Why does the Church give this benediction of the Blessed Sacrament?

Because in the Blessed Sacrament Jesus Christ is actually

Digitized by Google

present and still blesses His followers, as when on earth He blessed the people and His disciples.

How is the benediction of the Blessed Sacrament given?

A hymn in honor of the Blessed Sacrament is sung, and the priest makes the sign of the cross over the people with the sacred Host, because every blessing comes from Christ's death upon the cross.

During the Benediction proper, as a mark of reverence the priest covers his shoulders and hands with a white silken cloth called the veil. During the exposition and benediction incense is offered up to the Blessed Sacrament as a sign of adoration.

Why do we have processions of the Blessed Sacrament?

That we may in a solemn manner present our adoration to the Saviour in the sacred Host, and openly profess our belief in His real presence.

On Corpus Christi we have the most solemn and imposing ceremonial for the exposition, benediction, and procession of the Blessed Sacrament (see page 256, at the explanation of the ecclesiastical year).

What is the meaning of the perpetual light that is kept burning before the altar on which the Blessed Sacrament is placed?

The perpetual light which must be kept burning continuously signifies: 1. The continued presence of Jesus Christ in the Blessed Sacrament. 2. The reverence and worship which are constantly due to Him. 3. That Jesus Christ is the light of the world.

The Sacrament of Penance.

PENANCE is a sacrament in which the priest, as the representative of God, forgives sins when the sinner is heartily sorry for them, confesses them sincerely, and is determined to do penance for them.

Where is the Sacrament of Penance administered?

In the church, where confessionals are erected. The sick and those who are deaf may make their confession in some other suitable place.

What vestments does the priest wear when hearing confession?

Digitized by Google

In addition to the cassock, the usual priestly garment, he wears a violet stole and the surplice.

The priest is seated, as a sign of his judicial power; the penitent, however, kneels, as a sign of reverence and humility.

How is the Sacrament of Penance administered?

1. The priest gives the penitent his blessing, and prays that God may give him grace to confess his sins fully and with contrite heart. 2. The penitent confesses his sins. 3. The priest gives him fatherly advice and warning, imposes the penance, and then, if worthy, gives him absolution.

What are the words of absolution?

"I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." As he pronounces these words, the priest makes the sign of the cross over the penitent.

Before and after absolution the priest repeats other short prayers, and finally dismisses the penitent with the words, "Go in peace, and pray for me," or some other suitable formula.

INDULGENCES.

What punishment is remitted in the Sacrament of Penance?

The eternal punishment is remitted in full; the temporal only in part. What remains, however, can be expiated by indulgences.

What is an indulgence?

It is a remission made, outside the Sacrament of Penance, of the temporal punishment still due for our sins already forgiven, and which punishment must be undergone here or in purgatory.

How does the Church remit the punishment due to sin?

The Church satisfies the divine justice out of the inexhaustible treasury of the merits of Christ and His saints.

The virtue and efficacy of indulgences flow from the spiritual treasury of the Church, which consists of the infinite merits of Christ and His saints. This treasury is to be considered the common property of the faithful which the Church administers and from which, by virtue of the communion of saints, making

Digitized by Google

us all members of one body, the abundance of one supplies the want of the other (II. Cor. viii. 14).

How many kinds of indulgences are there?

Two: plenary indulgences, which remit all the temporal punishment due to sin, and partial indulgences, by which only a portion of the punishment is remitted.

What do you understand by an indulgence of forty days, seven years, etc.?

A remission of so much temporal punishment as would have been remitted to him who under the ancient law of the Church did penance for forty days or for seven years. An indulgence of forty days is also called a quarantine.

What is the indulgence for the dying?

A plenary indulgence which the Church gives to the dying at the hour of death, after receiving the Viaticum. This is likewise called a general absolution. There is no fixed formula for bestowing indulgences; they may be gained by fulfilling the conditions prescribed at the time. The Church has a fixed formula only for the indulgence given to the dying. The assertion that the Church by indulgences pardons past or future sins, or that she dispenses indulgences for money, is a slander. True, the Church in bestowing indulgences sometimes prescribes, in addition to sincere repentance, that alms be given for worthy objects, as for example to build a church or found a hospital. This custom, praiseworthy in the beginning, in time became subject to abuse. All abuses were discontinued by order of the Council of Trent; the same council declared, however, that "the custom of granting indulgences to Christian people is exceedingly beneficial, and is confirmed by the authority of the holy council."

The Sacrament of Extreme Unction.

EXTREME Unction is a sacrament in which, through the anointing with holy oil and the prayer of the priest, the grace of God is imparted to the sick in danger of death, for the welfare of the soul, and often also for that of the body. This sacrament is called Extreme Unction, because it is usually the last sacred anointing administered by the Church.

How is Extreme Unction administered?

Digitized by Google

1. The priest, having presented to the sick person a crucifix to kiss, sprinkles him, others who are present, and the place itself with holy water, and then recites a series of prayers. 2. The Confiteor, or general confession, is then said in the usual manner. 3. The priest, making the sign of the cross three times, prays that through the imposition of his hands, and the intercession of the angels and saints, all power of the evil spirit may be extinguished in the sick person. 4. He anoints the five senses with holy oil in the form of the cross, repeating this prayer at each anointing: "Through this holy unction and His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight, by thy hearing," etc. 5. The priest then prays for the spiritual and temporal welfare of the sick man, and gives him his blessing.

Why is oil used in this sacrament?

Because oil softens, strengthens, and heals, and is strikingly significant of the effects of the sacrament.

Why are the five senses anointed?

The five senses are anointed because, being the instruments of sin, their anointing signifies that our soul is cleansed from guilt. Extreme Unction is usually given immediately after the Viaticum. Penance, the Holy Viaticum, and Extreme Unction are sometimes called "the sacraments of the dying," or "the last sacraments."

How does the Church show her loving solicitude for the dying?

By ordaining special prayers and litanies to be offered up for them by the priest to obtain the grace of a happy death. These prayers are sometimes called the recommendation of a soul departing.

Holy Orders.

FOR instruction on this sacrament see under Thirteenth Sunday after Pentecost, page 305.

The Sacrament of Matrimony.

MATRIMONY is a sacrament in which a single man and a single woman are united in marriage, and receive grace from

Digitized by Google

God to fulfil the duties of their state faithfully until death. This sacrament imposes on the married couple the duty to live together in peace and love and conjugal fidelity, to bring up as Christians the children God may send them, and cheerfully share one another's joys and sorrows. The free consent of both parties to the sacrament is absolutely essential.

How is the Sacrament of Matrimony received?

The bridal pair declare before their pastor and two witnesses that they take one another as husband and wife, whereupon the priest blesses their union. A priest other than the pastor can officiate at this sacrament only when he has the permission of the pastor or bishop.

What is the ceremonial of this sacrament?

1. The bridal pair emphasize their consent by giving each other their right hand. 2. The priest with a blessing confirms their union in these words: "I join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost. Amen." In some places the priest winds the stole about the hands of the newly-married couple as a sign that this confirmation and ratification is done in God's name. 3. He blesses the wedding-ring, which is a symbol of their indissoluble union, and the love and fidelity of the married pair. 4. The bridal pair then receive the special and solemn matrimonial blessing. This is given during the bridal Mass, immediately after the Pater-noster. When the bride is a widow, or when the marriage takes place at a prohibited time, this special blessing is not given, since a second marriage does not truly represent the union of Christ with the Church.

Digitized by Google

Part Fourth.

EXPLANATION OF THE MASS; MORNING AND EVENING PRAYERS; DEVOTIONS FOR CONFESSION AND COMMUNION; THE STATIONS OF THE CROSS; PRAYERS FOR VARIOUS OCCASIONS, ETC.

The Holy Sacrifice of the Mass.

THE Mass is the perpetual sacrifice of the New Law, in which Christ our Lord, under the appearances of bread and wine, offers Himself to His heavenly Father, by the hands of the priest, in an unbloody manner, as He once offered Himself on the cross in a bloody manner.

To celebrate the holy sacrifice of the Mass the priest needs: 1. The altar. 2. The chalice. 3. The prescribed vestments. 4. The Missal, or Mass-book, containing the formula of the Mass for each day. 5. The assistants, or acolytes.

The altar is the place consecrated by the bishop for offering up the holy sacrifice of the Mass. It represents the table at which Jesus instituted the Blessed Sacrament of the Altar, and has, therefore, the form of a table. We distinguish the high altar upon which, with us, the Blessed Sacrament is usually placed, and the side altars. On the altar of the Blessed Sacrament there is always a tabernacle, before which the sanctuary lamp is kept perpetually burning.

How must the altar be prepared for the sacrifice of the Mass?

The altar-table must be made of stone, within which are enclosed holy relics, and it must be covered with three linen cloths, and bear a crucifix with two candlesticks and wax candles. To

Digitized by Google

decorate the altar sacred images, reliquaries, and flowers may also be used.

Why must the altar be of stone, and why must it contain sacred relics?

Because it represents Christ, the corner-stone of the Church, and because in the early days of the Church Mass was usually offered up on the tombs of the holy martyrs.

Why must it be covered with linen cloths?

Partly as a sign of respect and reverence for the holy sacrifice, and partly to prevent the precious blood from falling to the floor, should any be spilled.

It is strictly prescribed that linen only shall be used for dressing the altar, as well as in the general use of the Church, first, in accordance with an old custom that owes its origin to the fact that the dead body of Christ was clothed with linen when laid in the sepulchre, and, moreover, on account of the significance usually attached to a linen garment, namely, sincerity and purity of heart (Acts xix. 8). These virtues are attained with difficulty by frequent prayer, vigilance, and self-denial, as pure linen cloth was formerly prepared by hard and toilsome labor.

Why is a crucifix placed on the altar?

To remind us that the holy sacrifice of the Mass is the unbloody renewal of the sacrifice of the cross.

The chalice is the vessel into which at the Offertory the priest pours the wine which is about to be changed into the blood of Christ.

The cup of the chalice, as distinguished from the stand or foot, must be made of gold, or at least of silver gold-plated inside, as a mark of the reverence due to the precious blood. To the chalice belongs the paten, or plate, which must also be gold or gold-plated. The chalice and paten are consecrated by the bishop. To prevent anything dropping into the chalice a small frame covering is provided, called the pall. Beneath the chalice and the sacred Host is placed a linen cloth called a corporal, from *corpus*, body, because the body of Our Lord is placed upon it. After Mass is over the corporal is placed in the burse. For cleaning the chalice, and also the lips and fingers of the priest, a small linen cloth is used, called a purificator. When the priest approaches the altar and until the Offertory, the chal-

Digitized by Google

ice is covered with a cloth called the veil, similar in color to the vestments used in the Mass.

THE VESTMENTS.

Why has the Church prescribed particular vestments for the officiating priest?

In order to remind us that the priest ministers at the altar, not in his own person, but as the representative of Jesus Christ, and that he celebrates a most sacred and divine mystery. In the Old Law God Himself prescribed and commanded explicitly the character of the vestments to be worn (Exodus xxviii. 43).

The particular vestments worn by the priest during the holy sacrifice of the Mass are: 1. The amice; 2, the alb; 3, the cincture; 4, the maniple; 5, the stole; 6, the chasuble.

The *amice* or shoulder-cloth of linen, which is first laid upon the head, then upon the neck and shoulders, of the priest, signifies "the helmet of salvation" (Ephes. vi. 17), with which the priest arms himself against the assaults of the evil spirit. The *alb*, a long white garment, is a symbol of the spotless innocence and perfect purity of soul and body with which the priest should approach the altar. The *cincture* is a symbol of priestly continence and chastity. The *maniple*, formerly a handkerchief borne on the left arm, is a symbol of penance, and of the cares and burdens of the priestly calling. The *stole* was formerly an entire garment—indeed a splendid garb of honor and dignity; now, however, it is but a narrow strip placed over the shoulders and crossed upon the breast. It is worn not only during Mass, but also at the performance of every priestly function. Worn over the shoulders it signifies that the priest in his calling assumes the sweet yoke of the Lord. As a garb of splendor it symbolized the robe of immortality. The *chasuble* or outer garment is a symbol of holy love, and the yoke of the Lord which the priest joyfully bears. The covering for the head, worn by the priest, is called a *biretta*. The *cope* is worn in processions, at solemn Vespers, at blessings, and benedictions.

What is the meaning of the different colored vestments used by the Church?

Digitized by Google

1. White signifies innocence and spiritual joy, and is used on feasts of the Lord and of such saints as were not martyrs. 2. Red signifies love of God and martyrdom, and is therefore used at Whitsuntide and on the feasts of martyrs. 3. Green signifies hope of eternal life, and is used on the Sundays after Epiphany and Pentecost, when no other feast occurs. 4. Violet signifies humility and penance, and is therefore used during Lent and Advent, and on fast-days when on these days no other feast is to be celebrated. 5. Black is the color of sorrow, and is used on Good Friday and at Masses for the dead.

SYMBOLICAL OBJECTS USED DURING THE HOLY SACRIFICE OF THE MASS.

What objects are employed as symbols during Mass?

Lights and incense.

What do the lights on the altar signify?

They are symbolical: 1, of Jesus Christ, the God-man, the true Light of the world; 2, of faith which enlightens, hope which aspires, and charity which should always burn in our hearts; 3, they remind us also of the persecutions of the early Christians, who were forced to offer up the sacrifice in the dark catacombs or caves.

What is the meaning of incense?

Incense is a symbol of prayer which ascends to heaven as a sweet odor before God (Ps. cxl. 2). The incense is kept in a small vessel, from which it is taken with a spoon made for the purpose, and placed on the coals burning in the censer.

GENERAL CEREMONIES OBSERVED DURING THE HOLY SACRIFICE OF THE MASS.

What symbolical acts are most frequently used during Mass?

1. The sign of the cross; 2, genuflection or bending of the knee; 3, bowing of the head; 4, joining and lifting the hands; 5, imposing of hands; 6, striking the breast; 7, kissing sacred objects.

The sign of the cross: 1, reminds us of the death of Christ on the cross, which is commemorated in the Mass; 2, it gives to the objects so marked a certain dedication and sanctification; 3, it is an invocation for the grace, the blessing, and the pro-

Digitized by Google

tection of the Most High, for through the sign of the cross all blessings are given to us. The bending of the knee and bowing of the head are signs of adoration, respect, and homage. Joined and upraised hands indicate earnest supplication and entreaty for aid. The imposition of hands is a symbol of the bestowal of God's blessing and that of the Holy Ghost. The striking of the breast springs from the consciousness of culpability and unworthiness in the sight of God. The kissing of sacred objects, such as the gospel, the altar, etc., is an expression of reverence, of a pure and holy love, a longing for union and communion with God.

PRAYERS AT MASS.

THE PREPARATION AT THE FOOT OF THE ALTAR.

This prayer offered at the foot of the altar signifies our unworthiness to approach the Holy of holies, unless freed from sin.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go in to the altar of God. To God Who giveth joy to my youth. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For Thou art God, my strength; why hast Thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me? Send forth Thy light and Thy truth: they have conducted me and brought me to Thy holy mount, and into Thy tabernacles. And I will go in to the altar of God; to God, Who giveth joy to my youth. To Thee, O God, my God, I will give praise on the harp: why art thou sad, O my soul, and why dost thou disquiet me? Hope in God, for I will still praise Him: the salvation of my countenance and my God. Glory be to the Father, and to the Son, and to the Holy Ghost.

Joining his hands and humbly bowing down the priest says

THE CONFITEOR.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most

Digitized by Google

grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to our Lord God for me.

P. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

The acolyte or server, in the name of the congregation, now recites the CONFITEOR. *Unite your prayers to his, and ask God to forgive you your sins. When the server is finished, the priest, with joined hands gives the* ABSOLUTION, *saying:*

P. May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Signing himself with the sign of the cross, he says:

P. May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

P. Thou wilt turn, O Lord, and bring us to life.
R. And Thy people shall rejoice in Thee.
P. Show us, O Lord, Thy mercy.
R. And grant us Thy salvation.
P. O Lord, hear my prayer.
R. And let my cry come unto Thee.
P. The Lord be with you.
R. And with thy spirit.

Going up to the altar, the priest says in a low voice:

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of holies: through Christ our Lord. Amen.

✠ *Bowing down, he kisses the altar and says:*

We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Digitized by Google

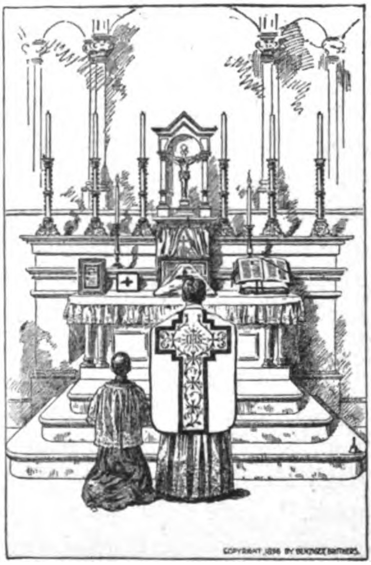
Then the priest, signing himself with the sign of the cross, reads the INTROIT.

The *Introit*, or *Entrance*, is so called because formerly it was sung when the bishop entered the church. It consists of two verses from Scripture and the "Glory be to the Father." The selection from Scripture at times expresses the spirit of the festival of the day.

Blessed be the Holy Trinity and Undivided Unity; we will give glory to Him, because He hath shown His mercy to us.



THE PRIEST GOES TO THE ALTAR.



THE PRAYER AT THE FOOT OF THE ALTAR.

Ps. O our Lord God, how wonderful is Thy name in all the earth!

Glory be, etc.

Blessed, etc., to *Ps.*

After the INTROIT *the* KYRIE *is sung.*

The *Kyrie* is a prayer for mercy offered by the priest, who stands at the centre of the altar. The responses are given by the acolytes. The words of the prayer are in the Greek tongue.

It is addressed to the Blessed Trinity, and is repeated three times to each person.

Lord, have mercy on us. (Three times.)
Christ, have mercy on us. (Three times.)
Lord, have mercy on us. (Three times.)

Digitized by Google

Afterward, standing at the middle of the altar, he says the GLORIA.

The *Gloria* is a solemn song of praise to the goodness and majesty of the Triune God, and begins with the words of the angel at the birth of Jesus, namely, "Glory be to God on high," etc.

Being a joyful hymn, it is not recited at Masses offered up for penitence or mourning, such as those in Advent, Lent, fast-days of precept, Masses for the dead, or whenever the priest wears violet vestments.

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Who takest away the sins of the world, receive our prayers; Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art Lord; Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

After the *Gloria* the priest, turning to the people, either speaks or sings the oft-repeated salutation, "Dominus vobiscum."—"The Lord be with you;" the server, or the choir at High Mass, answering, "Et cum spiritu tuo."—"And with thy spirit."

Then follows the COLLECT.

By the *Collect* we understand the prayer of the Church which is offered up by the priest in the name of all the faithful present. In this prayer all the wants and cares of the Church and her children are united and laid before God.

The *Collect* and other prayers, both at the holy sacrifice of the Mass and other religious services, begin with the word *Oremus—Let us pray*, calling on the people to offer up their prayers with the priest, who is the representative of all. They generally close with the following words: "Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in union with the Holy Ghost, God forever and forever." To which the server or the choir answers for the people, "Amen."

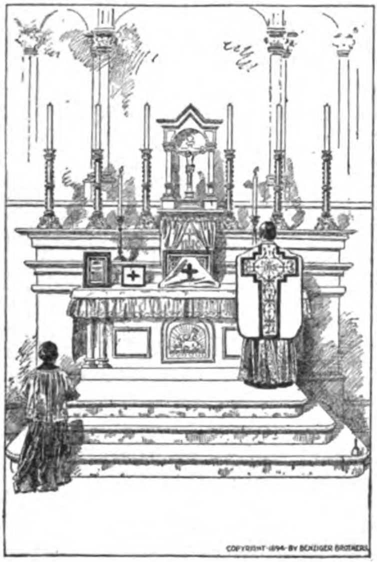
Almighty and eternal God, we humbly beseech Thee mercifully to give ear to the prayers of Thy servant, which he offers

Digitized by Google

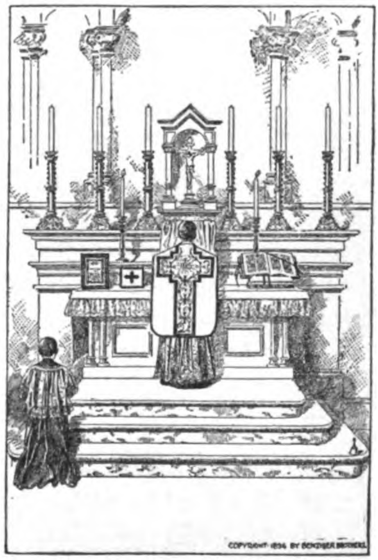
Thee in the name of Thy Church and in behalf of us Thy people: accept them to the honor of Thy name and the good of our souls; and grant us all those blessings which may in any way contribute to our salvation; through Our Lord Jesus Christ. Amen.

Then is read the EPISTLE *of the day, or the following may be read instead:*

Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men: The Lord is nigh. Be nothing



AT THE INTROIT.



AT THE KYRIE ELEISON.

solicitous: but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye: and the God of peace shall be with you.

After this follows a species of interlude called the *Gradual*, which, in accordance with the feast, expresses either praise, thanks, longing, or petition.

Digitized by Google

At Easter it is called *Alleluia*, in times of penance *Tract*.

On certain feasts and at Masses for the dead another hymn is sung called *Sequence*.

THE GRADUAL.

Blessed art Thou, O Lord, Who beholdest the deep and sittest on the cherubim. *V*. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever.

V. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise forever.

While the book is being moved to the gospel side of the altar, the priest, standing in the middle, prays that he may worthily announce the Gospel of Christ, as follows:

Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

May the Lord be in my heart, and on my lips, that I may worthily and in a becoming manner announce His holy Gospel. Amen.

Then, going to the gospel side of the altar, the priest says:

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or beginning) of the holy gospel according to *N*.

R. Glory be to Thee, O Lord.

Then is read the GOSPEL *of the day, or the following may be read:*

P. At that time Jesus said to His disciples; All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

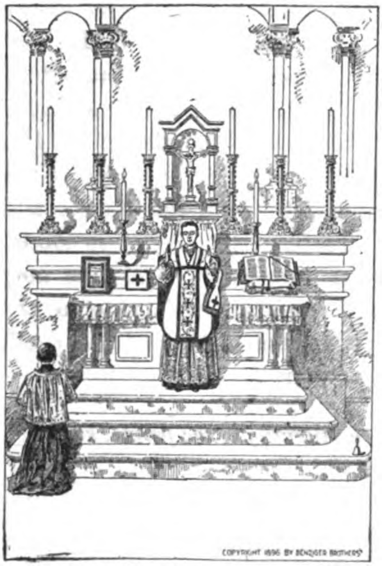
R. Praise be to Thee, O Christ.

During the reading of the gospel the people stand as a sign of reverence for the word of God and a willingness to follow it. Each one also makes the sign of the cross on the forehead, lips,

Digitized by Google

and breast, to signify that he believes and maintains the truth of the Gospel, and will proclaim it with his lips, and with upright heart will abide by it.

After reading the gospel, the priest as a mark of respect kisses the book, and says in a low voice: By the words of the gospel may our sins be blotted out.



AFTER THE GLORIA.



AT THE EPISTLE.

On Sundays and holy-days a sermon is usually preached here, on the gospel of the day.

Then standing at the middle of the altar, with his hands joined, the priest says the NICENE CREED.

The *Creed* is the profession of faith made by the universal Church assembled in council at Nice in the year 325, and at Constantinople in the year 381. It begins with the Latin word "Credo,"—"I believe," and the name Credo has been applied to the entire prayer. On days of the week on which no feast occurs, or when the feast is that of a martyr, confessor, virgin, or widow only, the *Credo* is not said; nor is it said in Masses for the dead.

THE NICENE CREED.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one

Digitized by Google

Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, Light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made, Who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary; AND BECAME MAN. (*Here all kneel.*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures; ascended into heaven, sitteth at the right hand of the Father; and He is to come again with glory, to judge both the living and the dead; of His kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified: Who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

Then the priest kisses the altar, and turning to the people, says:

P. The Lord be with you.

R. And with thy spirit.

Let us pray.

Here follows the OFFERTORY.

This is a short extract from Holy Scripture which serves to illustrate the motive of the feast.

Formerly, during the chanting of the *Offertory*, the people brought their offerings to the altar. Of this custom we have a survival in the offerings on feast-days and in Masses for the dead.

Blessed be God the Father, and the only-begotten Son of God, as likewise the Holy Ghost; for He has shown mercy to us.

Then taking the paten with the Host, the priest offers it up, saying:

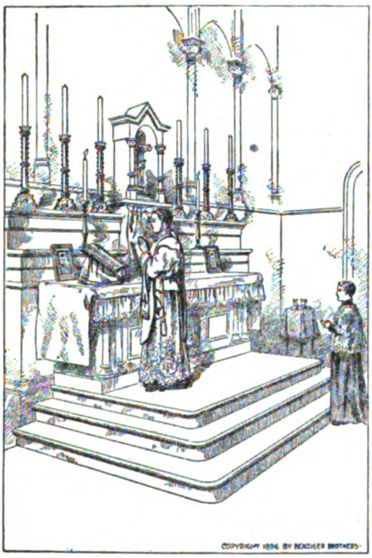
Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences; and for all here present; as also for all faithful Chris-

Digitized by Google

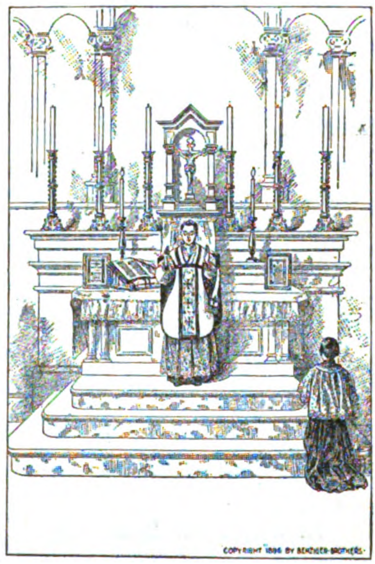
tians, both living and dead; that it may be profitable for my own and for their salvation unto life everlasting. Amen.

Then making the sign of the cross with the paten, he places the host upon the corporal. The priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

O God, ✠ Who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it, grant that, by the mystery of this water and wine, we may be made



AT THE GOSPEL.



BEFORE THE OFFERTORY.

partakers of His divinity Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of, etc.

The host must be unleavened wheat bread, and the wine must be the pure unadulterated juice of the grape; for they must be similar to the offerings used by Christ at the Last Supper.

The water poured into the wine signifies the union of the divine and human natures in Christ, and also our union with Him in holy communion.

Then the priest takes the chalice, and offers it, saying:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that in the sight of Thy divine Majesty

Digitized by Google

it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the altar, and slightly bowing down, he says:

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The priest, elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the cross over the host and chalice, while he says:

Come, O sanctifier, almighty, eternal God, and bless ✠ this sacrifice prepared to Thy holy name.

The priest, with his hands joined, goes to the epistle side of the altar, where he washes his fingers. At the LAVABO *the priest recites a part of the 25th Psalm, as follows:*

I will wash my hands among the innocent, and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise; and tell all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Returning and bowing before the middle of the altar with joined hands, the priest implores the Most Holy Trinity to receive the offering, in union with the sacrifice of the Saviour and the merits of His saints, in these words:

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of the blessed Mary ever virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints, that it may be available to their honor and our salvation: and may they vouchsafe to

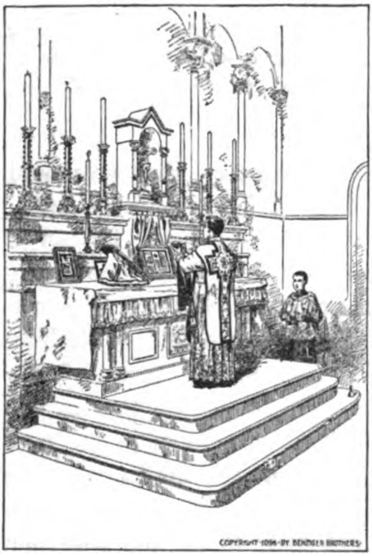
Digitized by Google

intercede for us in heaven whose memory we celebrate on earth. Through the same Christ, our Lord. Amen.

Then he kisses the altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says the ORATE, FRATRES.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to



AT THE OFFERING OF THE HOST.



AT THE OFFERING OF THE CHALICE.

the praise and glory of His name, and to our benefit, and that of all His holy Church.

P. Amen.

Then the Secret Prayers are recited. They are so called because uttered by the priest in a low voice. We again beg, with a special reference to the feast of the day, to have our offerings accepted by God. After this comes the Preface. This marks the transition or introduction to the second part of the Mass. This thanksgiving and glorifying of God in the Preface is governed by the feasts and time of the ecclesiastical year.

THE PREFACE.

P. Forever and ever.

R. Amen.

Digitized by Google

P. The Lord be with you.
R. And with thy spirit.

Here he lifts up his hands.

P. Lift up your hearts.
R. We have lifted them to the Lord.

He joins his hands before his breast and bows his head while he says:

P. Let us give thanks to our Lord God.
R. It is just and right.

He then disjoins his hands, and keeps them in this posture until the end of the PREFACE, *after which he again joins them, and bowing, says,* SANCTUS, *etc. When he says* BENEDICTUS, *etc., he crosses himself.*

THE PREFACE.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God. Who together with Thy only-begotten Son and the Holy Ghost art one God and one Lord; not in a singularity of one person, but in a trinity of one substance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction; that in the confession of a true and eternal Deity, distinctness in the persons, unity in the essence, and equality in the majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying.

Here the bell is rung thrice.

Holy, holy, holy Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in ✠ the name of the Lord. Hosanna in the highest!

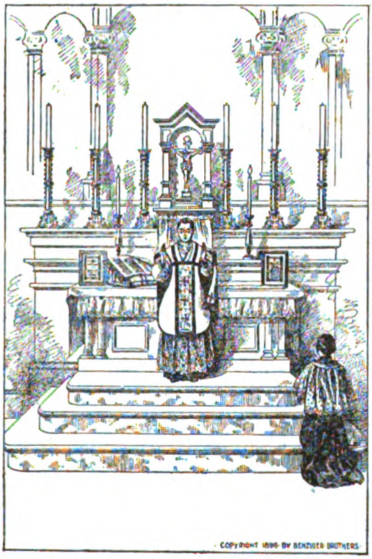
These last are the words with which the people of Jerusalem greeted the Saviour on Palm Sunday. They call on us to greet Him in like manner, now that He is about to come to us in the Blessed Eucharist.

THE CANON OF THE MASS.

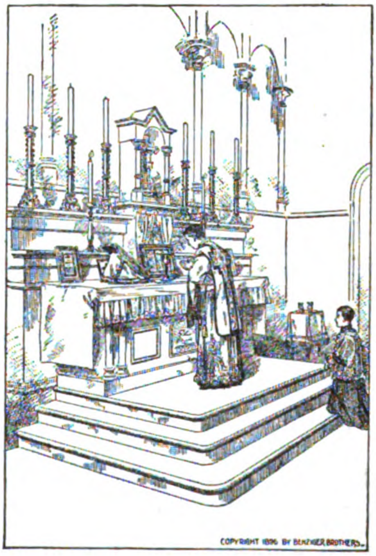
This most solemn part of the holy mysteries is so called because the word means, in Greek, a rule. The language is very grave and dignified, and it is read in a low voice to express

Digitized by Google

the silence of Christ in His passion, and His hiding at that time His glory and divinity, as well as to signify the vast importance of that common cause to all mankind, which the priest is then representing to the ear of God, and the reverence and awe with which priest and people ought to assist at these tremendous mysteries. The priest extending, raising, and joining his hands, (raising, too, his eyes, as if to direct his attention, and immediately lowering them), bows over the altar, and with his hands



AT THE ORATE FRATRES.



AT THE SANCTUS.

resting on the altar, invokes the Father of mercies, through Christ His Son, on the Church militant on earth. He continues:

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord (*he kisses the altar*), that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these holy ✠ unspotted sacrifices, which in the first place we offer Thee, for Thy holy Catholic Church; to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world; together with Thy servant *N.* our Pope, *N.* our Bishop, as also all orthodox believers and professors of the Catholic and apostolic faith.

THE COMMEMORATION OF THE LIVING.

The preceding prayer contained the offering of the sacrifice for the whole Church, but with holy importunity the priest renews the oblation for those recommended to him, and for all who hear the Mass.

Be mindful, O Lord, of Thy servants and handmaids *N.* and *N.*

Here the priest joins his hands, and prays, as we all should, for those for whom he specially intends to pray; then extending his hands, he proceeds:

And of all here present, whose faith is known and devotion apparent unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Then putting himself in communion with those blessed members of the Church triumphant in heaven, he implores them to unite with him in the sacrifice.

Communicating with, and honoring the memory, in the first place, of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence. Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading the hands, in the manner of the ancient sacrifices, over the host and chalice, he again renews the oblation, saying, while the server rings the bell to recall the attention of the people:

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, and to dispose our days in Thy peace; preserve us from eternal damnation, and number us in the flock of Thine elect. Through Christ our Lord. Amen.

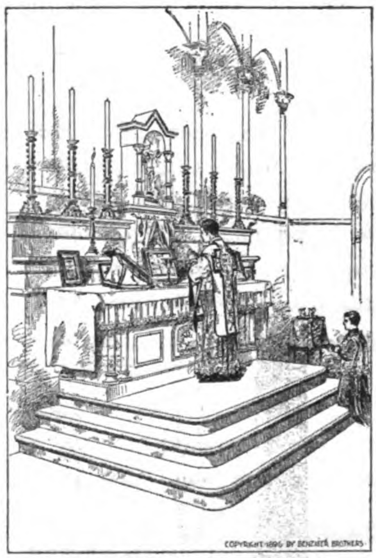
Digitized by Google

As the priest closes this prayer, he joins his hands, and continues solemnly signing the oblation with the sign of the cross; imploring the Almighty to effect the miraculous change which His divine Son instituted and first performed.

Which oblation do Thou, O God, vouchsafe in all respects to make in all things (*he makes the sign of the cross three times over the oblation*) ✠ blessed, ✠ approved, ✠ ratified, reasonable, and acceptable (*he makes the sign of the cross once over the host and once over the chalice*), ✠ that it may become



AT THE MEMENTO FOR THE LIVING.



AT THE MEMENTO FOR THE DEAD.

to us the ✠ body and ✠ blood of Thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION.

The awful moment of the Mass has come. The bread and wine are to be consecrated in Christ's own words, pronounced by the priest. While the angels, in adoring awe, bow around the altar, the priest performs this most essential part of the sacrifice, in which the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Who the day before He suffered (*he takes up the host*), took bread into His holy and venerable hands (*raising his eyes towards heaven*), and with His eyes lifted up towards heaven,

Digitized by Google

to God, His Almighty Father: giving thanks to Thee (*he makes the sign of the cross over the host*), did bless, break, and give to His disciples, saying: Take and eat ye all of this:

Holding the host between his forefingers and thumbs he pronounces the words of consecration secretly, distinctly, and attentively.

FOR THIS IS MY BODY.

Having pronounced the words of consecration, while all the people kneel in profound and silent adoration, the priest, kneeling, adores the sacred host: rising, he elevates it, amid the ringing of the bell; and then placing it on the corporal, again adores it.

After this he never disjoins his forefingers and thumbs, except when he is to take the host, until the ablution.

In like manner, after He had supped (*he takes the chalice in both hands*), taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks (*holding the chalice in the left hand, the priest makes the sign of the cross over it with his right*), He bless✠ed, and gave to His disciples, saying: Take and drink ye all of this:

The priest then pronounces the words of consecration over the chalice, holding it slightly elevated, saying:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

The words of consecration having been pronounced, he places the chalice on the corporal, and says in secret:

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, he adores; rising, he elevates the chalice for the adoration of the faithful while the bell rings thrice again; then the priest replaces the chalice on the corporal, covers it, and again adoring, proceeds, extending his hands:

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants,

Here the priest joins his hands, and makes the sign of the cross three times over the sacred host and chalice simultaneously.

A pure ✠ host, a holy ✠ host, an immaculate ✠ host.

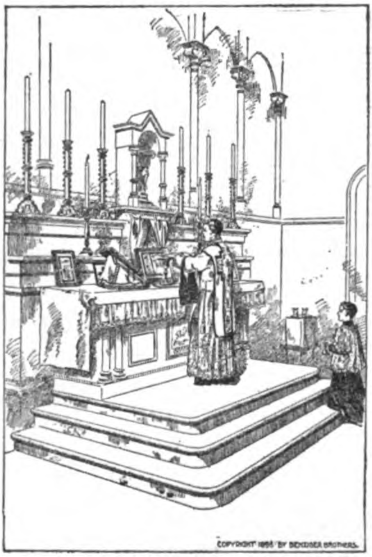
Digitized by Google

He then makes the sign of the cross once over the sacred host and once over the chalice, saying:

The holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Then extending his hands, he proceeds:

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel and the sacrifice of



AT THE HANC IGITUR.



AT THE ELEVATION OF THE HOST.

our Patriarch Abraham, and that which the high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the altar, he says:

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us (*he kisses the altar*) as by participation at this altar shall receive the most sacred (*he joins his hands and makes the sign of the cross once over the sacred host and once over the chalice*) ✠ body and ✠ blood of Thy Son (*making the sign of the cross on himself*), may be filled with all heavenly ✠ benediction and

Digitized by Google

grace. (*Joining his hands.*) Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

Be mindful, O Lord, of Thy servants and handmaids *N.* and *N.*, who are gone before us with the sign of faith, and slumber in the sleep of peace.

Here he pauses to recommend the souls for whom he especially desires to pray; and all should do the same, for it is not only his sacrifice, but theirs.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

Here striking his breast and raising his voice slightly:

And to us sinners Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints: into whose company we beseech Thee to admit us, not as a rewarder of our merit, but as a free bestower of pardon. Through Christ our Lord.

By whom, O Lord, Thou dost always create (*the priest makes the sign of the cross three times over the host and chalice simultaneously, saying:*) sancti✠fy, quick✠en, bless, ✠ and give us all these good things.

The priest then uncovers the chalice, genuflects; and taking the sacred host in his right hand, and holding the chalice with his left, he makes the sign of the cross three times over the chalice, saying:

Through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the ✠ Father almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

He here replaces the sacred host upon the corporal, covers the chalice, and makes a genuflection; and rising again, he says aloud:

P. Forever and ever.

R. Amen.

Let us pray.

Instructed by Thy saving precepts, and following Thy divine instruction, we presume to say:

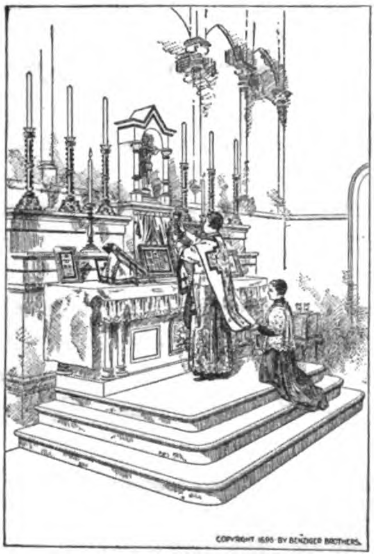
Digitized by Google

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

The "Our Father" or "Lord's Prayer" is here repeated because by holy communion we become, in the fullest sense,



AT THE ELEVATION OF THE CHALICE.



AT THE PATER NOSTER.

children of God; it is moreover truly a daily bread, preserving us from temptation and evil.

Taking the paten between his first and second fingers, the priest says:

Deliver us, O Lord, we beseech Thee, from all evils, past and present, and by the intercession of the blessed and glorious ever Virgin Mary Mother of God, Thy holy apostles (*here he makes the sign of the cross on himself with the paten*) Peter and Paul, and Andrew, and all the saints (*kisses the paten*), grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

Sliding the paten under the host, he uncovers the chalice and makes a genuflection; and taking the host, breaks it over the chalice, and says:

Through the same Jesus Christ, Thy Son our Lord,

Digitized by Google

Placing the part in his right hand on the paten, he breaks a particle from the other part, and says:

Who, with Thee and the Holy Ghost, liveth and reigneth, God,

Placing on the paten what remains in his left hand of the sacred host and holding in his right hand, over the chalice, the particle he has broken off, he says aloud:

V. World without end.

R. Amen.

Making the sign of the cross over the chalice with the particle of the sacred host, he says:

V. May the peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

He then puts the particle of the host into the chalice, saying in a low voice:

May this mixture and consecration of the body and blood of Our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

The breaking of the sacred host into three parts is symbolical of the violent death of Christ. A part of the consecrated host is mingled with the precious blood as a sign that Christ is here present as the risen and transfigured Redeemer, His body and blood reunited.

He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says:

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, grant us peace.

[*In Masses for the dead the priest says twice, "Give them rest," and lastly, "Give them eternal rest."*]

Then inclining toward the altar with hands joined upon it, the priest says the following prayers:

P. Lord Jesus Christ, Who said to Thy apostles, I leave you peace, I give you My peace, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will; Who livest and reignest forever and ever. Amen.

Digitized by Google

P. Lord Jesus Christ, Son of the living God, Who, according to the will of Thy Father, hast by Thy death, through the cooperation of the Holy Ghost, given life to the world, deliver me by this Thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who livest and reignest with God the Father, etc. Amen.

Let not, O Lord Jesus Christ, the participation of Thy body,



AT THE DOMINE NON SUM DIGNUS.



AT THE COMMUNION.

which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through Thy mercy, may it be to me a safeguard and remedy, both for soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, forever and ever. Amen.

THE COMMUNION.

Making a genuflection, and taking the host in his hands, the priest says:

I will take the bread of heaven, and call upon the name of the Lord.

Then slightly bending, he takes both parts of the sacred host, and striking his breast, he says three times, humbly and with devotion, while the bell is rung thrice:

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Digitized by Google

Signing himself with the sacred host, he reverently consumes it, saying:

May the body of Our Lord ✠ Jesus Christ preserve my soul to life everlasting. Amen.

He then joins his hands, and bows down in silent meditation and thanksgiving. After which he uncovers the chalice, makes a genuflection, and collecting on the paten any particles which remain on the corporal, says:

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the chalice in his right hand, and making the sign of the cross with it on himself, he says the following prayer:

✠ May the blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

He then reverently takes the precious blood.

Those who are to communicate go up to the sanctuary at the *Domine, non sum dignus*, when the bell rings; the acolyte or server spreads a cloth before them, and says the Confiteor. During the Confiteor the priest removes from the tabernacle of the altar the ciborium or vessel containing the Blessed Sacrament; and placing it upon the corporal he makes a genuflection.

Turning to the communicants, he pronounces the absolution:

May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Signing them with the sign of the cross, he continues:

P. May the almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

And then he repeats three times:

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

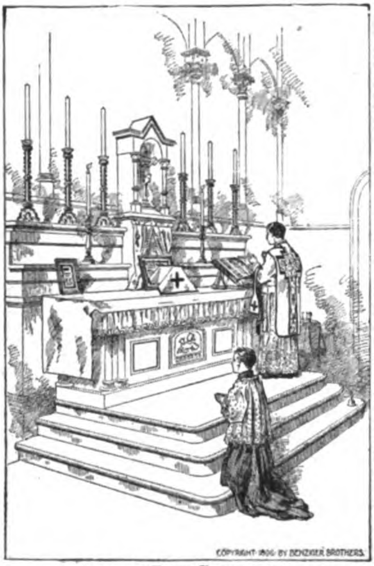
Digitized by Google

Descending the steps of the altar to the communicants, he administers the holy communion, saying to each :

May the body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Returning to the altar, the priest covers the ciborium and replaces it in the tabernacle. The acolyte pours a little wine into the chalice, and the priest takes the first ablution, saying :

Grant, O Lord, that what we have taken with our mouth



AT THE POST-COMMUNION.



AT THE BLESSING.

we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Here the acolyte, at the epistle corner, pours wine and water into the chalice, over the priest's fingers, and the priest, returning to the middle of the altar, wipes his fingers and takes the second ablution, saying :

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest, world without end. Amen.

Then he wipes his lips and the chalice, which he covers, and having folded the corporal, places it on the altar, as at first; he then goes to the book, and reads

Digitized by Google

THE COMMUNION.

We bless the God of heaven, and we will praise Him in the sight of all the living: because He hath shown us His mercy.

Then, going to the middle of the altar, he turns to the people, and says:

P. The Lord be with you.
R. And with thy spirit.

Then, returning to the missal, he reads the post-communions; at the end of the first and last of which the server answers, "Amen."

FOR THE POST-COMMUNION.

Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy mercy, Thou mayst make those of one mind whom Thou hast fed with one celestial food. Through Our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, etc.

Graciously hear the prayers of Thy family, O Almighty God, and grant that these sacred mysteries which we have received from Thee may by Thy grace be preserved incorrupt within us. Through Our Lord, etc.

Again turning to the people, he says:

P. The Lord be with you.
R. And with thy spirit.
P. Go, the Mass is ended.
R. Thanks be to God.

When the GLORIA *has been omitted, and when violet is worn, instead of "Go, the Mass is ended," he says:*

P. Let us bless the Lord.
R. Thanks be to God.

In Masses for the dead, however, he says:

P. May they rest in peace.
R. Amen.

Bowing down before the altar, the priest recites the following:

Let the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy majesty, may be acceptable

Digitized by Google

to Thee, and through Thy mercy be a propitiation for me and all those for whom I have offered it. Through, etc.

The priest then kisses the altar, and turning to the people, gives the blessing.

May Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

R. Amen.

Then turning to the gospel side of the altar, he says:

P. The Lord be with you.

R. And with thy spirit.

He then makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and breast, and then reads the Gospel:

P. The beginning of the Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God; to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*Here all kneel*) and dwelt among us; and we saw His glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

Digitized by Google

A Method of Hearing Mass Spiritually,

WHICH MAY BE USED BY THOSE WHO ARE PREVENTED FROM GOING TO CHURCH.

A GOOD INTENTION BEFORE MASS.

I BELIEVE, Lord Jesus, that in the Last Supper Thou didst offer up a true sacrifice; I believe it because Thou hast made it known to us through the Catholic Church, which from the apostles' times has constantly taught it to us. Since Thou didst command the apostles and the priests ordained by them, to do the same till the end of time, I therefore offer to Thee, with the priest, this holy sacrifice of the Mass (which I believe to be one with that offered on Mount Calvary), to Thy honor and glory, in acknowledgment of my most bounden service, in thanksgiving for the innumerable benefits which Thou hast conferred upon me and upon the whole world, in satisfaction for my sins and the sins of all mankind, and for obtaining the grace of perfect contrition for my sins. I also offer to Thee this holy Mass for my friends, benefactors, for those for whom I am bound, and for whom Thou willest me to pray. I also offer it for my enemies, that they may be converted, for all the faithful departed, particularly for my parents and relatives, and for the welfare of all Christendom.

I. HEARTFELT DESIRE TO PARTICIPATE IN THE HOLY SACRIFICE.

Most Holy Trinity, God, Father, Son, and Holy Ghost, almighty source of all things; my best Father, my merciful Redeemer, the Fountain of my sanctification and happiness, I, Thy most unworthy creature, venture to appear before Thee, to show Thee, my true God and Creator, all honor, adoration, and trustful submission; to thank Thee for the innumerable benefits which I have received from Thee; to praise Thee for Thy glory (for I am created for Thy praise); to implore Thy mercies, and to appease Thy justice, because I have so often and so grievously sinned against Thee. All this I cannot do in a worthier and more perfect manner than by hearing, with faith and devotion, holy Mass. For in that holy sacrifice is offered to Thee the most sublime sacrifice of praise and thanksgiving, the most efficacious sacrifice of supplication and propitiation, the most worthy

Digitized by Google

sacrifice of salvation for the living and the dead. But because I cannot this day be present bodily at the holy Mass, I will, at least in spirit, place myself before the altar where Jesus Christ in an unbloody manner offers Himself, O heavenly Father, to Thee. With this glorious sacrifice I unite my present prayer; I fervently desire, united with the Son of God, in the strongest manner to praise, love, supplicate Thee, O heavenly Father, to repair all the wrong and shame that I have wrought, and completely to accomplish all that can be accomplished by the holy sacrifice of the Mass. To this end give me Thy divine grace, and grant that I may perform all this with sincere devotion. Amen.

II. CONTRITION FOR SINS, WITH FAITH AND CONFIDENCE IN JESUS CHRIST, AND AN OFFERING OF HIS PRECIOUS MERITS.

Holy Father, I confess with sorrow that I have seldom served Thee with an undivided heart, but rather have often offended Thee, and by my slothfulness and neglect have brought upon myself infinitely great guilt before Thee. I therefore take refuge in the merits of Thy beloved Son, now present upon the altar, Who so freely commends and imparts to us His grace and favor. In the holy sacrifice of the Mass Jesus offers to Thee, for me, the highest veneration and love, the most perfect praise, the most hearty thanksgiving, and the most kind expiation. For the perfect forgiveness of my sins, O heavenly Father, I offer to Thee the whole suffering and death of Jesus Christ, which now, in an unbloody manner, is renewed upon the altar. O most benign Father, Thy Son has suffered and died even for me, a poor sinner. With thankful love I bring before Thee as a precious and pleasing offering, the infinite merits of His suffering and death. I firmly trust that, on account of this inestimable sacrifice of Thy Son, Thou wilt not regard my guilt, and that Thou wilt increase in me Thy graces. Amen.

O Father of mercies, and God of all consolation, to Thee I turn for help and grace. Graciously look upon my misery and wretchedness, and let my supplications come before Thee. That I may the more surely be heard by Thee, I appear before the throne of Thy grace, which for our salvation, is set up in the holy sacrifice of the Mass, where the innocent Lamb of God is mysteriously offered up to Thee, holy Father, Almighty God,

Digitized by Google

for the remission of our sins. Regard, I beseech Thee, the innocence of this holy sacrifice, and for the sake thereof extend to me Thy mercy. O my Saviour, how great is Thy love for me which, to make satisfaction for my sins, and to gain me the grace of Thy Father, impelled Thee to endure for me such bitter pains, and even death itself. Oh, how great is yet Thy love for me, which causes Thee, in every holy Mass to renew, in an unbloody manner, Thy death of propitiation, in order to apply and communicate to me Thy merits. With my whole heart I thank Thee for Thy great love, and from the depths of my soul I beseech Thee to make me a partaker of the fruits of it, and to strengthen and confirm me by the grace of the Holy Ghost, that I may detest sin and all unholy living, that I may crucify my flesh, with all its passions, deny myself, and follow in Thy footsteps, that all my thoughts and words, all that I do or leave undone, may be a living service of God, and a sacrifice well pleasing to Him.

As Thou hast offered up Thyself to Thy heavenly Father, so take me also in the arms of Thy love and mercy, and present me, a poor erring sinner, as an offering to Thy Father, and let me no more be separated from His love. Amen.

III. ADORATION OF THE MOST HOLY BODY AND BLOOD OF JESUS CHRIST, UNDER THE APPEARANCES OF BREAD AND WINE.

O most holy Jesus, before Thee the heavenly choirs kneel and adore; with them I lift up my voice and cry, Holy, holy, holy, art Thou, O Lord of hosts. Heaven and earth are full of Thy grace and glory. Thou art present, O Jesus, under the appearances of bread and wine. Hear, O hear my prayer. I strike my breast and confess my unworthiness; but with firm confidence I implore Thee, O Jesus, be merciful to me. O most benign Jesus, forgive me my sins. O holy blood, wash me from my sins. O precious blood of Jesus, O blood of Jesus, rich in grace, cry out to Heaven for mercy upon me. Most holy God, receive this precious blood, together with the love through which it was shed; receive it as an offering of my love and thankfulness, for the greatest glory of Thy name; for the forgiveness of my sins; in satisfaction of the punishments which I have deserved; for the washing away of the stains of my guilt, as reparation for all my neglects, and as amends for

Digitized by Google

all the sins which I have committed through ignorance or frailty; receive it also as a sacrifice for the consolation of the afflicted; for the conversion of sinners; for the recovery of the sick and suffering; for the strengthening of those who draw near to death; for the refreshment, purification, and deliverance of the souls of the departed in purgatory. Amen.

IV. UNSHAKEN CONFIDENCE IN JESUS CHRIST.

To Thee, O most benign Jesus, I lift up my eyes and my heart. Oh, turn upon me Thy gracious countenance, and Thy true love. Behold, O Lord, my manifest need, and the great danger of my soul. Oh, receive me, Thou Who art my only true mediator and helper. Be Thou, through the holy sacrifice of the Mass, my salvation, and obtain for me the entire remission of my sins. Oh, represent to Thy Father how cruelly Thou wast scourged, crowned, crucified, and put to death for us, and thereby reconcile with the strict justice of God me, a miserable sinner. Amen.

Our Father. Hail Mary.

V. HE WHO ASKS IN THE NAME OF JESUS SHALL RECEIVE.

O Lamb of God, Who suffered for us miserable sinners, have mercy upon me, and offer up to the Father Thy passion for the forgiveness of my sins. O Lamb of God, Who died for us miserable sinners, have mercy upon me, and offer up to God Thy death in satisfaction for my sins! O Lamb of God, Who didst sacrifice Thyself for us miserable sinners, have mercy upon me, and offer up Thy holy blood to the Father for the cleansing of my soul.

Heavenly Father, I offer to Thee this precious and most worthy oblation. My sins are more in number than the hairs of my head, but, O just and merciful God, lay this precious offering in the one scale and my sins in the other, and that will far outweigh my guilt. O merciful, O holy God, give me Thy blessing before I end my prayer, and through this blessing let me obtain grace at once to begin to amend my life, and to renounce whatever is sinful and displeasing to thee. Support me in my weakness; strengthen me when temptations assail me, and let me never forget that Thou art near me.

O precious day! but perhaps the last of my life. O happy

Digitized by Google

day! if it shall make me better. Holy Mother of God, Mary, holy angels and friends of God, pray for me and lead me in the way of truth. O God, grant Thy love to the living, and Thy peace to the dead. Amen.

A Method of Hearing Mass

FOR THOSE WHO WISH TO UNITE THEIR PRAYERS WITH THOSE OF THE PRIEST.

PRAYER BEFORE MASS.

ETERNAL FATHER, I offer to Thee the sacrifice which Jesus Christ, Thy beloved Son, offered to Thee by the oblation of Himself upon the cross, and which He is now about to renew upon the altar. I offer it to Thee as a just tribute of adoration and praise, in thanksgiving for the innumerable benefits Thou dost bestow on me, to propitiate Thy justice, which I have outraged, to make due atonement for my sins, to plead for myself, for holy Church, for all mankind, and for the souls of the just suffering in purgatory.

AT THE COMMENCEMENT OF THE MASS.

How can I venture, O my God, to appear before Thy face, and take part in the sublime and spotless sacrifice which is soon to be offered to Thy divine majesty? I am but dust and ashes, a poor and miserable mortal. Nay, more, I have often and grievously offended against Thee, the infinite God; my soul is burdened with many sins and stained with guilt. But if in Thy justice Thou art angry with me, I take refuge in Thy merciful loving-kindness, trusting that for the sake of Jesus Christ, our Lord, my sinful soul can and shall be cleansed in His precious blood. Behold me prostrate before Thee, in deep compunction for my sins, because I have thereby offended against Thee, Who art my strict judge, and also my loving Father, my greatest benefactor, the highest good, most perfect, most worthy of my love. I confess before Thee, O infinite and eternal God, and before the whole company of heaven, the Blessed Virgin Mary, the glorious archangel Michael, blessed John the Baptist, the holy apostles Peter and Paul, and all the angels and saints, that I have sinned through my fault, my grievous fault; but I beseech Thee to pardon me for Christ's sake, through the inter-

Digitized by Google

cession of the Blessed Virgin Mary and all the angels and saints of heaven, that with a joyful heart I may offer to Thee this holy sacrifice in union with the priest. I am fully resolved never again to offend against Thee, but, with the assistance of Thy grace, to serve Thee faithfully unto my life's end.

JOIN WITH THE PRIEST IN RECITING THREE TIMES:

Kyrie eleison.
Christe eleison.
Kyrie eleison.

AT THE GLORIA.

Glory be to God in the highest, and on earth peace to men of good will. With all the angelic choirs we praise Thee, we adore Thee for Thy great glory and majesty. We bless Thee, we thank Thee, Eternal Father, for the decree of Thy mercy and charity, whereby Thou hast given Thy only-begotten Son for our salvation. We bless Thee, we thank Thee, O Lord Jesus Christ, Son of God, our Saviour, for Thy infinite condescension in becoming man for us, in suffering and dying for us, and now renewing upon the altar the mystery of our redemption. We bless Thee, we thank Thee, O life-giving Spirit, for the plenteousness of grace wherewith, for the sake of Christ's merits, Thou dost live and operate in the holy Catholic Church, and in all her faithful children. Manifest in our souls the power of Thy grace; cleanse and sanctify them, that they may form a diadem of glory for our Lord and Saviour Jesus Christ; that we may honor Him to all eternity, and in His presence praise and magnify God with all angels and saints in the courts of heaven. Amen.

AT THE COLLECTS.

Almighty and everlasting God, Who hast given to Thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and to adore the unity in the power of Thy majesty: grant that by steadfastness in this faith we may ever be defended from all adversities. Through Jesus Christ our Lord.

Lord Jesus Christ, Who wert subject to Mary and Joseph, and by Thy sublime virtues didst sanctify family life, grant that, by the intercession of the parents who watched over Thee, we

Digitized by Google

may be imitators of the Holy Trinity on earth and be admitted to their blessed company in heaven. Who livest and reignest forever and ever. Amen.

FOR THE EPISTLE. (COL. iii. 12–17.)

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom. Teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

AT THE GOSPEL.

Speak, Lord, for Thy servant heareth. To whom shall we go: Thou hast the words of eternal life. Purify, O Lord, my heart; enlighten my understanding, animate my will, that Thy divine word may be to me a seed which shall strike root, spring up, and bear fruit a hundredfold,—the fruit of virtue and holiness—to Thy glory and my eternal salvation.

(Luke ii. 42–52.) When Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that, after three days, they found Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that

Digitized by Google

you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

AT THE CREDO.

When the Creed is read, repeat it silently, with reverence and faith.

AT THE OFFERTORY.

Accept, O Lord, this offering of bread and wine, which we make to Thee by the hands of Thy priest. It will soon be changed, as Thy well-beloved Son has ordained, into His true flesh and blood, and so it becomes a real sacrifice, the only sacrifice worthy to be offered to Thy divine majesty. Grant that these gifts as coming from us may find acceptance in Thy sight; grant that they may avail to wipe out our countless sins and shortcomings, that they may ascend as an odor of sweetness to the throne of Thy grace, and may thence descend in a copious shower of blessings for our health and salvation, and that of the whole world.

With this oblation we lay our heart and our whole self upon the altar in union with Thy beloved Son. Purify us, sanctify us, dispose of us and of all we have according to Thy good pleasure. From Thy divine hand we will take whatever Thy wise providence shall appoint: toil and weariness, trial and sorrow, sickness and death, for we know that Thou dost guide and direct all things for our greater good and our eternal welfare, and dost only afflict and chastise us for our ultimate advantage. Give us patience and pious resignation to Thy holy will, and the grace to persevere unto the end in the way of Thy commandments.

In this solemn moment we will put far from us all earthly thoughts and desires, and ascend in spirit to heaven, and there take our stand among the blessed company of angels and saints by whom, and for whom, this sacrifice of praise is offered to Thee, O Lord, in thanksgiving for all the favors Thou hast bestowed on them, for the merits they have gained, the heroic acts

Digitized by Google

of virtue they have performed through the help of Thy grace, for the unspeakable glory and felicity which Thou hast given to them as their portion forever. May all these happy denizens of heaven, especially the one whose memory the Church celebrates to-day, or whose relics repose upon this altar, vouchsafe to intercede for us before Thy throne, that what we do to their honor may avail for our profit and salvation.

AT THE PREFACE.

With recollection of mind we lift up our hearts to Thee, O Lord, and render thanks anew to Thy divine majesty. For it is meet and just, right and salutary, that we should always and in all places give thanks to Thee. There is no time, no place, wherein we are not recipients of Thy bounteous gifts; there is no time, no place, wherein Thou, O merciful Father, dost not look upon us, ready to pour out upon us the riches of Thy grace, desirous to make us partakers in the infinite treasure of the merits of Thy Son. May we ever have a lively sense of Thy watchful care over us, of Thy ever-present majesty, for in Thee we live, and move, and are. May we never grow weary of Thy praise here on earth, and hereafter may we continue to laud and magnify Thee with the blessed company of heaven, who cease not to cry: "Holy, holy, holy, Lord God of hosts; heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

AT THE CANON.

The nearer the solemn moment approaches, my God, when Thy only-begotten Son in His divinity and humanity becomes present upon this altar under the form of bread and wine, the deeper is the awe and reverence I feel. Following the example of the priest, I enter into myself, and in silent supplication lay before Thee my desires and my necessities.

By the infinite merits of this Thy Son, our Lord Jesus Christ, we beseech Thee, O merciful Father, look down upon Thy holy Church, protect her, extend her, govern her; bless and guide her visible head, our holy Father the Pope, our prelate, and all her faithful children. Have mercy upon all our parents and friends, all for whom it is our desire or our duty to pray, especially [*N N.*] Keep all evil far from us, preserve us all that is

Digitized by Google

good, and, above all, grant to us Thy blessing and Thy love, and grace to persevere unto the end.

Be mindful, O Lord, of the bitter sufferings and death of Thy Son, our Lord, of the merits and virtues of the Blessed Virgin, of the holy apostles and martyrs and other saints, who during their earthly pilgrimage served Thee faithfully and found favor in Thy sight. All these, our brethren in glory, now plead on our behalf. Grant that by their intercession and the power of Christ's blood we may be delivered from eternal damnation and admitted to the company of the elect in heaven. The same Saviour Who redeemed them and purchased for them everlasting felicity shed His blood for us also. The sacrifice of atonement once offered on Calvary is now about to be renewed in an unbloody manner upon the altar in our sight. Look down, O heavenly Father, upon the face of Thy Christ, upon His wounds and precious blood, and grant us help in time of need.

AT THE CONSECRATION.

At the elevation of the host: Jesus, to Thee I live; to Thee I die. Jesus, in life and in death I am Thine.

At the elevation of the chalice: Jesus, have pity upon me; Jesus, be merciful to me. Jesus, grant me forgiveness of sin, and bring me to life eternal.

AFTER THE CONSECRATION.

And now, my God, in accordance with His own command, we call to mind the bitter passion, the glorious resurrection and ascension, of Thy only-begotten Son, our Lord; we present Him to Thee, as the victim of the New Testament, veiled under the lowly form of bread and wine. Vouchsafe to look upon it propitiously, and for the sake of this sublime sacrifice look also upon us, Thy unworthy children, and accept our gift, as Thou wert graciously pleased to accept the sacrifice of Thy just servant Abel, of the faithful patriarch Abraham, and of Melchisedech, the high priest.

We humbly beseech Thee that, together with this holy sacrifice, our hearts may be lifted up to Thy throne on high; admit them, with Thy beloved Son, to Thy paternal love; grant that we may be filled with all heavenly benediction, for the sake of

Digitized by Google

Christ Jesus our Lord, Who has made us to be His brethren, and members of His mystical body.

Be mindful also, O Lord, of the souls of those who have gone before us with the sign of faith, and who sleep the sleep of peace. To these and to all that rest in Christ grant for His sake refreshment, light, and eternal rest.

And to us sinners, Thy servants, grant in the time to come, through the intercession of Thy holy martyrs and saints, some share in their felicity, not considering our merits, but pardoning us according to Thy mercy and clemency. Through Christ, and with Him, may we praise and glorify Thee in time and in eternity. Following His divine command and precept, we venture to approach Thee with filial confidence, and say: "Our Father," etc.

AT THE AGNUS DEI.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, grant us peace.

BEFORE COMMUNION.

(If you do not intend to receive holy communion endeavor to awaken within your heart the desire to receive it as soon and as worthily as possible, and ask this grace of God.)

My God and my Redeemer, Thou hast enjoined upon us, under pain of eternal perdition, to receive the adorable sacrament of Thy body and blood, saying: "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." But Thou hast also taught us by the mouth of Thy apostle: "Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. . . . He eateth and drinketh judgment to himself." Never, O my Saviour, let me so far forget the debt of love I owe Thee as to incur the guilt of profaning the adorable sacrament of Thy love. Grant me grace to approach this heavenly banquet of Thy body and blood with a heart purified by confession and penance, so that I may worthily

Digitized by Google

participate in the rich fruits of grace and sanctity of which it is the source.

AT THE COMMUNION OF THE PRIEST.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. (Three times.)

Since, O my Saviour, I cannot actually receive Thee as the food of my soul in the Adorable Sacrament, I will at least communicate spiritually, and thus gain some measure of profit.

Prostrate before Thee in spirit, I declare my firm and steadfast belief that Thou art really and actually here present in the Most Holy Sacrament under the form of bread—present in Thy flesh and blood, Thy body and soul, Thy divinity and humanity, living, glorified, immortal. I believe this because Thou hast said it, and Thou, the Eternal Truth, hast commanded us to believe it.

Who am I that I should venture to draw nigh to Thee? I am poor and weak, a wretched sinner who has often offended against Thee, the infinite God. Thou hast done all that Thy omnipotence, Thy wisdom, Thy love could devise to load me with benefits, and I have returned them with ingratitude. But now from the bottom of my heart I repent of my base unthankfulness and many sins, because they have displeased Thee, my merciful Father, Who art the Supreme Good, beautiful in Thy perfection. I love Thee, O my God, I love Thee above all; I will never forsake Thy love, nor offend against Thee again.

Would that I could now clinch my resolution by receiving the sacrament of Thy love. I long for the blissful moment when I shall be permitted to receive Thee. But now at least let me approach in spirit to kiss the sacred wounds Thou didst receive for my sake; in spirit hide myself in Thy pierced side, Thy divine heart, that I may live not only by what Thou hast done for me, but may live with Thee and for Thee, as Thy child, Thy brother, as a member of that mystical body of which Thou art the head. Thy infinite goodness and power, Thy gracious invitation, Thy unfailing promise, encourage me to hope that Thou wilt not despise Thy poor suppliant, but wilt receive me in mercy, and enrich me with Thy grace and Thy love.

Digitized by Google

PRAYER AFTER THE COMMUNION OF THE PRIEST.

We humbly beseech Thee, O Lord our God, that we, whom Thou hast called to the participation of the heavenly banquet of Thy body and blood, may by Thee be fashioned after Thy divine heart, that we may be made meek and humble of heart, and learn to abhor the vain frivolities of the world.

Grant, O Lord, that the effect of this Most Holy Sacrament may so operate in our soul and our body that in all our actions we may no longer follow the natural impulses of our heart, but may in all things obey the inspirations of Thy grace, and ever give thanks to Thee for this celestial gift. Through Jesus Christ our Lord, etc. Amen.

AT THE ITE, MISSA EST, AND THE BLESSING.

O Holy Trinity, may this sacrifice be pleasing to Thee. Look not upon my unworthiness, but upon the merits of Christ, and make us through Him to find mercy and forgiveness. May God Almighty, the Father, the Son, and the Holy Ghost, bless us and all whom we love. Amen.

AT THE LAST GOSPEL AND THE CONCLUSION OF MASS.

I give Thee thanks, Eternal Father, that Thou hast permitted me to assist once more at this sublime sacrifice, enabling me thereby to pay the homage that is meet to Thy infinite majesty, to render Thee adequate thanks for the countless benefits Thou hast bestowed on me, and to offer Thee abundant satisfaction for my manifold sins, as well as for the transgressions of the whole world. It is only through Thy grace and bounty that I have been capable of doing this; and for this I offer Thee my heartfelt thanks. I thank Thee also for all the gifts and graces which, in virtue of this holy sacrifice of the Mass, Thou hast bestowed and will yet bestow upon me for the profit of my soul, and for all the benefits Thou hast conferred upon others in answer to my prayers. Forgive the wandering thoughts, the inattention of which I have been guilty during the celebration of the holy mysteries. And I ask of Thee this one grace: May we never fall away from Thy love, but increase in it more and more, and frequently unite ourselves in all we do or suffer to the intentions of Thy only-begotten Son, Jesus Christ our Lord.

Digitized by Google

Morning Devotions.

"The wise man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High."—*Ecclus.* xxxix. 6.

As soon as you awake, think that your guardian angel has awakened you, and that God has given you the day to work out your salvation. Remember that this day may be the last of your life, that in it you may practise virtue with the more zeal. Do every day what you wish to have done at the hour of your death.

Say, at rising:

I rise in the name of God ✠ the Father, Who has created me, ✠ the Son, Who has redeemed me, ✠ the Holy Ghost, Who has sanctified me. May the Blessed Trinity preserve me from all dangers of soul and body.

While dressing:

O Lord, give me the garment of love, the arms of justice; gird my loins with truth; put on me the helmet of salvation, give me the sword of the spirit, which is Thy divine word; protect me with the shield of faith, with which I may repel the arrows of the enemy. Oh, that I might, like the elect of God, be invested with mercy, benignity, humility, patience, and all other virtues.

AN ACT OF ADORATION.

O most holy and undivided Trinity, eternal Lord and God, I believe that Thou art here really present, and dost penetrate the inmost recesses of my heart. I adore Thee with the profoundest veneration. I unite my prayers with the praises of the angels and saints in heaven, and with those of Thy faithful servants on earth, who in this morning hour offer up their devotions to Thee. I love Thee with my whole heart, and above all things.

AN ACT OF THANKSGIVING.

I heartily thank Thee, most gracious God, for all the benefits which Thou hast conferred upon me: that Thou hast created me, redeemed me with Thy most precious blood, sanctified me through holy Baptism, called me to Thy holy religion, and par-

Digitized by Google

ticularly that Thou hast preserved me during the night past. I also give thanks to Thee in behalf of those who fail to acknowledge the mercy of another day.

AN ACT OF CONTRITION.

Alas, when I look back, I confess with confusion! I reproach myself with many sins and omissions. I acknowledge my ingratitude and most heartily repent of it. Forgive me, O Lord, the bad thoughts by which, whether sleeping or waking, I have during the past night defiled my conscience and offended Thee. My God, deal with me according to Thy goodness and mercy, in which I hope.

AN ACT OF OBLATION.

O Lord, our Maker, Who hast created all things for Thyself, I offer up to Thy infinite good pleasure whatever I shall this day think, speak, do, or suffer, every pulsation and breathing, every inner and outer act of mine, in the name of Our Lord Jesus Christ, in union with the thoughts of His most sacred Heart, and with the intentions which have ever been made by the Blessed Virgin Mary, and all pious souls, in order to praise and glorify Thee, the fountain of all goodness, to lay down a satisfaction for my sins before the judgment-seat of Thy justice, to implore Thy mercy for all living and for the dead. To Thee, O King of Glory, I devote all my labors.

PETITION AND COMMENDATION TO GOD.

From Thee, O Lord, proceed all good counsels and just works; assist me always with Thy grace, that I may begin, continue, and end all my works in Thee. Give me wisdom to speak what is right and pleasing to Thee, and wisdom to keep silence where silence is better than speech. Give me courage to suffer whatever thou orderest for my good. Cause Thyself, O Lord, to be devoutly served in all Christian lands, that in all governments good laws may be made, in all families useful works may be done, that by all this day may be sanctified and directed to the glory of Thy name. Bless my friends and enemies; let no one this day perish, either temporally or spiritually. In particular, be gracious to the authorities whom Thou hast set over us for our protection. Let them live in Thy fear and govern

Digitized by Google

according to Thy will, that justice may be promoted and malice prevented. Guide those who travel; provide for the poor; to those who desire to live by their labor grant the rewards of their industry. Give me a heart compassionate towards the poor and suffering; heal the sick, comfort the afflicted, uphold the weary, preserve us all in health and happiness, and grant perpetual peace to the faithful departed, particularly to those who died during the night past. Finally, O Creator of all, have mercy on all that Thou hast made.

I place myself, O Jesus, in Thy most sacred wounds, particularly in Thy most sacred Heart. Teach me to be like Thee, humble, meek, and patient. Grant that I may daily take up my cross, deny myself, and follow Thee.

TO MARY.

O my advocate and most holy Mother of God, Mary, I commend myself to thy special patronage and protection; to thy compassion I commit my soul and body, my life, and the end of my life. Show that thou art indeed a mother, and let me not die without thy maternal blessing.

TO OUR GUARDIAN ANGEL.

Angel of the Lord, and protector of my soul, to whom God has committed me, guard me this day in all my ways, against all my enemies, visible and invisible, enlighten, direct, and govern me.

TO OUR PATRON SAINTS.

O St. Joseph, St. Ann, ye holy apostles St. Peter and St. Paul, St. *N.*, and all ye holy patrons, pray for me, that I may not fall into any sin, that I may imitate your virtues, love my neighbor as myself, and daily become more pleasing to God, until by a happy death I shall, under your protection, pass into your society, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Reflect here what you have to do during the day; consider the obligations you have to fulfil; think of the faults you have committed at other times, of the dangers and occasions of sin to which you may be exposed, and resolve to guard against them.)

Digitized by Google

A GOOD INTENTION.

O God, Whose will it is, that whether we eat or drink, or whatever we do, we should do all in the name of Our Lord Jesus Christ, I could wish for myself thousands of the most perfect hearts, with which this day to offer up to Thee, O heavenly Father, through Jesus Christ, Thy only-begotten Son, our Redeemer, whatever I shall think, say, do, or suffer, as an offering of worship and adoration due to Thy majesty; of thanksgiving for so many graces and benefits; of prayer for the gifts and assistances that we need; of propitiation for my sins and omissions, in union with the works and merits of Jesus Christ, and I desire that such might be the intention of all men.

THE THREE DIVINE VIRTUES.

An Act of Faith.

Almighty, eternal God, before Thy face I prostrate myself before Thee in the depth of my nothingness, and with all saints and angels adore Thee, full of humility and veneration. I believe that Thou art one God, threefold in person—Father, Son, and Holy Ghost; that Thou rewardest the good and punishest the bad. I believe that the second person in the Godhead, Jesus Christ, for our sakes became man, suffered, died, rose from the dead, ascended into heaven and sitteth at the right hand of the Father Almighty, is also truly and substantially present in the most holy Sacrament of the Eucharist, and one day shall come to judge the living and the dead. All this, and whatever the Catholic Church proposes to be believed, I firmly believe, because Thou hast revealed it, O God, Who art the Eternal Truth, Who can neither deceive, nor be deceived. In this holy faith I will live and die.

Act of Hope.

I hope, O my God, through the merits of Jesus Christ and by my cooperation therewith to obtain from Thee the forgiveness of all my sins, the graces necessary to lead a Christian life, and to serve Thee diligently, and to gain finally, after this life, everlasting happiness; because Thou hast promised this, Who art infinitely powerful, benign, and faithful, Who art able to keep Thy word, Who desirest to keep it, and Who wilt keep it.

Digitized by Google

Act of Charity.

I love Thee, O my God, with all my heart, all my soul, all my strength; I love Thee as my Creator, my Redeemer, my Sanctifier, the author of my happiness, my greatest benefactor; but yet I love Thee more because Thou art the Supreme Good, infinitely worthy of all love. For love of Thee, I love my neighbor as myself, even my enemies and persecutors, because Thou commandest me to love them. For love of Thee, I also repent of all my sins, I hate and detest them, not out of fear of punishment, but because thereby I have offended Thee, O Supreme Good! In Thy love, O my God, will I live, and in Thy love I long with ardor to die.

THE LITANY OF THE MOST HOLY NAME OF JESUS.

(An indulgence of 300 days, once a day.)

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of the eternal light,
Jesus, king of glory,
Jesus, the sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, amiable,
Jesus, admirable,
Jesus, the powerful God,
Jesus, Father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
} *Have mercy on us.*

Digitized by Google

Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of the patriarchs,
Jesus, master of the apostles,
Jesus, teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,

} *Have mercy on us.*

Be merciful, *spare us, O Jesus!*
Be merciful, *graciously hear us, O Jesus!*
From all evil, *deliver us, O Jesus!*
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From the neglect of Thy inspirations,
By the mystery of Thy holy incarnation,
By Thy nativity,
By Thy infancy,
By Thy most divine life,
By Thy labors,
By Thy agony and passion,
By Thy cross and dereliction,
By Thy languors,

} *Deliver us, O Jesus!*

Digitized by Google

By Thy death and burial,
By Thy resurrection,
By Thy ascension,
By Thy joys,
By Thy glory, } *Deliver us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *spare us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *have mercy on us, O Jesus!*

Jesus, hear us.

Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, Who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" mercifully attend to our supplications and grant us the gift of Thy divine charity, that we may ever love Thee with our whole hearts, and never desist from Thy praise.

Give us, O Lord, a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace those whom Thou instructest in the solidity of Thy love; Who livest and reignest, world without end. Amen.

PRAYERS TO BE SAID IN A STORM.

V. From lightning, hail, and destroying tempest,
R. Keep us, O Lord Jesus Christ.
V. Show us Thy mercy, O Lord,
R. And grant us Thy salvation.
V. Lord, hear our prayer,
R. And let our cry come unto Thee.
V. The Lord be with you,
R. And with thy spirit.

Let us pray.

We beseech Thee, O Lord, graciously avert from this house all hostile power of evil spirits and all injury from the tempests which gather in the air. Through Jesus Christ our Lord. Amen.

Almighty and merciful God, through the intercession of the

Digitized by Google

holy Mother of God, Mary, and of the holy angels, patriarchs, prophets, apostles, martyrs, confessors, virgins, widows, and all saints, extend to us, we beseech Thee, Thy continual protection; make the storm to cease, and the angry elements to give forth a blessing from heaven upon us unworthy; preserve from all the dangers with which their destroying power threatens us, our dwellings, and the fruits of the earth: Through Jesus Christ, Thy Son, our Lord.

Blessing.

V. Blessed be the name of the Lord,
R. Henceforth world without end.
V. Our help is in the name of the Lord,
R. Who made heaven and earth.

The blessing of Almighty God the ✠ Father, the ✠ Son, and the ✠ Holy Ghost, descend upon us, our dwellings, and the fruits of the earth, and remain with us always. Amen.

Evening Devotions.

IN the Old Law God commanded that a sacrifice should be offered up to Him at evening as well as at morning, to teach us that we should begin and end every day with Him. Gentle sleep is the balm of our nature; but you will never sleep more quietly than when you go to rest like a Christian, and lay yourself down in the peace you find in God.

GIVE THANKS TO GOD.

O God, Whose most holy presence I acknowledge and with all submissiveness adore; O God most gracious, Who with such fatherly kindness hast preserved me and renewed to me this day so many graces, how shall I repay Thee for so many benefits? Thy saints shall praise and bless Thee therefor. Jesus, I kiss the holy wound of Thy right hand, and give thanks to Thee, in union with the thanks which Thou, when on earth, didst pay to Thy Father. "Praise the Lord, O my soul, for He is good, and His mercy endureth forever" (Ps. cxxxv. 1).

PRAY FOR LIGHT, THAT YOU MAY KNOW YOUR SINS.

But, O Lord, how can my thanks please Thee when I have this day sinned so often before Thee, to Whom all things are

Digitized by Google

open and known. By the wound of Thy left hand, I pray Thee, O Jesus, Who art the true light that enlighteneth every man, to enlighten me by Thy Holy Spirit that I may know wherein I have erred. I will now in bitterness of soul examine all my actions of this day.

(Here examine your conscience, whether you have sinned by wilful distraction in prayer, reading, meditation, at Mass, at sermon, at confession, or communion, or by irreverent behavior in church. Think whether you have resisted the grace and inspirations of God; whether you have sinned by cursing and swearing, or by want of confidence in God. Examine yourself, whether you have offended God by rash judgment against your neighbor, or by despising him; by hatred, envy, anger, strife, revenge, calumny, slander, mockery, false accusation, injustice, bad example, disobedience, unfaithfulness. Ask yourself before the all-knowing and holy God, whether you have sinned, by pride, by vain fear and human respect, by lies, by thoughts, desires, words, or deeds opposed to purity, with others or by yourself; by sinful thoughts and wishes of other kinds, by intemperance, by slothfulness in the performance of your duties; by misuse of time, by sinful pleasures or useless occupations; how you have conducted yourself at home, at church, at table, in the street, in your intercourse with others, and whether you have made yourself guilty of the sins of others. But particularly, direct your attention to your habitual sins. Examine carefully what causes you to fall into them so frequently. Have a firm purpose to be on your guard against them the following day; impose upon yourself a penance proportioned to your sins and faults, and pray God to strengthen you in your resolution, with His grace.)

MAKE AN ACT OF CONTRITION.

Father, I acknowledge and confess my guilt—my great guilt. I am ashamed at the sight of my faults and imperfections; I am heartily sorry for, and detest all my past sins, not because I have thereby lost all that is temporal and all that is eternal, but because I have thereby so often and so grievously offended Thee, my Lord and my God, my supreme and eternal Good, Whom I love above all things, and desire to love forever. O Jesus, Who hast so loved me that for me Thou didst offer up Thy

Digitized by Google

life, I beseech Thee by the holy blood which flowed from Thy right foot, forgive me all my sins. Cleanse me from all the stains which defile my soul—Thy image—before Thy strict judgment shall visit me with punishment. With the penitent David I cry out, "Have mercy on me, O Lord, have mercy on me."

MAKE A RESOLUTION TO AMEND YOUR LIFE.

By the blood which flowed from the wound of Thy left foot, O Jesus, I beseech of Thee the grace that, as I now earnestly purpose, I may shun every sin, and seek out and make use of every means of amendment. O God, Who givest grace to undertake what is good, give grace also to accomplish the same until the day of Jesus Christ.

COMMENDATION AND PETITION.

I hide myself, O Jesus, in the wound of Thy holy side, and by the blood and water which at the piercing of the spear flowed therefrom, I beseech Thee to receive me under Thy almighty protection. According to Thy great mercy, spare all who this day offend Thee. Have patience with those children of darkness who shall abuse this night to manifold evil. Let not drunkards die in their sin. Grant that all who are this day at variance may not suffer the sun to go down upon their anger. Strengthen those who must lie down in hunger. Have mercy upon those who this night lie sleepless through care or sickness, and upon those who draw near to death; deliver them in their necessity, relieve their pain, watch over the sick, and cause them, through faith in Thee, to partake of Thy holy consolation. Have care of all travellers, for all in authority over us, preserve the innocent from temptation, and protect our whole community from every harm and misfortune. Bless me and all that belong to me, my relatives, benefactors, friends, and enemies, bless all men. Let the suffering souls in purgatory experience the effects of Thy blessing; bring them out of their pain into everlasting rest and heavenly joys.

Our Father. Hail Mary. I believe in God, etc.

Digitized by Google

THE LITANY OF THE BLESSED VIRGIN.

(An indulgence of 200 days, each time.)

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,

Pray for us.

Digitized by Google

Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
} *Pray for us.*

Lamb of God, Who takest away the sins of the world, *spare us, O Lord!*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord!*

Lamb of God, Who takest away the sins of the world, *have mercy on us!*

V. May the divine assistance always remain with us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

JUST BEFORE GOING TO BED.

Grant, O Lord, Thy blessing to this house and to this place in which I am, that I and all that belong to me may rest in Thy peace. Suffer me to spend this night in Thy love unstained by any sin, that if Thou shouldst call me before Thee, I may die in Thy grace, and in this grace awake to Thee. Crucified Jesus! let me rest in Thy most sacred arms. I unite my sleep with Thine, and in that love with which Thou didst give rest to Thy most holy manhood upon earth. I also lay my body down to rest that I may to-morrow the better serve Thee. As often

as I shall draw my breath, as often as my pulse shall beat this night, so often shall my heart cry to Thee, "My Lord and my God! I believe in Thee, I hope in Thee, I love Thee above all things. I am heartily sorry for my sins, and detest everything that displeases Thee. To Thy infinite mercy I commit my body and soul."

O Mary, before, and at, and after the birth of thy Son, ever most pure virgin, for defence against all the assaults of Satan I intrust my body and my soul to thy love and intercession. Thou art my mother, be near thy foster-child.

Angel of the Lord! who hast thus far led me so faithfully, and guarded me against so many dangers, defend me from every danger of body and soul.

My holy patrons, and all ye elect of God, give continual praise and honor to God this night for me; pray for me that I may sleep this night free from all unclean imaginations, and from every sin, unharmed and undisturbed by all attacks of enemies.

(Here sprinkle yourself with holy water, undress yourself with modesty, say one Our Father for all who shall die this night. Perhaps in so doing you may be praying the last time for yourself. At getting into bed make the sign of the cross, and say: "In the name of my crucified Jesus I lay me down; may He bless, preserve, and bring me to life everlasting." Compose yourself then to sleep; but if sleep will not come to you, think upon death, and that trying hour when the crucifix will be pressed into your hand and the door opened for you into eternity.)

Family Prayers.

(TO BE SAID IN COMMON.)

All. In the name of the ✠ Father, and of the ✠ Son, and of the ✠ Holy Ghost. Amen.

The head of the family, or Leader. O Most Holy Trinity, our most gracious God and Father, our Creator, Redeemer, and Sanctifier, we praise, honor, and adore Thee, we bless Thee and give thanks to Thee for all the graces and benefits which we have this day received anew from Thy divine bounty. Glory be to

Digitized by Google

God the Father, Who hath created us. Glory be to God the Son, Who hath redeemed us. Glory be to God the Holy Ghost, Who hath sanctified us.

All. Glory be to the most adorable Trinity, forever and ever.

Leader. O eternal God and Lord, we confess with shame and sorrow that we have grieved and offended Thee, our Supreme God, in thought, word, and deed, and sinned, O Most Holy, before Thee. For all this we are truly sorry, and from the bottom of our hearts repent. O most compassionate Father, in reparation for our manifold sins, we offer Thee the love, fidelity, obedience, humility, purity, and all the pleasing virtues of Thy only-begotten Son, our Lord and Saviour, Jesus Christ; we offer Thee His fervent prayers, His holy vigils, and His bitter passion and death. For the sake of these most holy merits, be gracious unto us, O God, and forgive us our sins.

All. Be gracious unto us, O God, and forgive us our sins.

Leader. Under Thy holy protection, O Lord, let us enjoy the rest which Thou hast ordained for the refreshment of the body. Let Thy holy angels defend us from all the powers of darkness and all the dangers of the night. Let Thy holy light pour its rays into our souls, that we sleep not in eternal death, and let Thy divine grace repel from us all evil.

All. In Thy holy peace let us sleep and take our rest, O Lord our God.

Leader. Have mercy, also, O Father of mercy, on all those with whom Divine Providence has united us here upon earth, our relatives, benefactors, friends, and enemies; have mercy, also, upon all who are distressed and afflicted, upon all who are sick and about to die. O holy God, powerful God, immortal God, have mercy upon us in life and in death.

All. O God, have mercy upon all, living and dead.

Leader. Holy Mary, Mother of Our Lord Jesus Christ, St. Joseph, and ye beloved angels and saints, supply through your intercession what is wanting in our prayers, and implore for us the assistance and protection of Almighty God.

All. Pray for us now and at the hour of our death.

Leader. O Lord, grant to the souls of the faithful departed eternal rest, and let perpetual light shine upon them. May they rest in peace.

Digitized by Google

All. Amen.

Our Father, Hail Mary, I believe in God, etc.

EVENING BLESSING.

The blessing of the Most Holy Trinity, the grace and mercy of the heavenly Father, the peace and love of Our Lord Jesus Christ, the virtue of His bitter passion and death, the protection and assistance of the Holy Ghost, be and remain with us now and forever, and guard and protect us and ours this night, and ever, from all evil of soul and body. In the name of the ✠ Father, and of the ✠ Son, and of the ✠ Holy Ghost. Amen.

PRAYER FOR A SICK PERSON.

Lord Jesus, he whom Thou lovest is sick. Let it not be a sickness to death, but to Thy glory and to his sanctification. Thou hast restored so many sick to health, so many dead to life, even so extend Thy goodness to this sick person, and let him become well again. Thou art almighty and infinitely good. Speak but one word and he shall regain his health. But we know not always what is good for us; do Thou, therefore, what is pleasing to Thee. Only give to the sufferer patience, and to us true love for him, that with him we may, in this life, give thanks to Thee in Thy temple for hearing our prayers, and, in the life to come, may praise Thee forever in heaven. Amen.

The Litany of the Saints.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents: neither take Thou vengeance of our sins.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
} *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,

} *Pray for us.*

Digitized by Google

St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
St. Louis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cicilia,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,
} *Pray for us.*

All ye holy men and women, saints of God,
Make intercession for us.
Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.

From all evil,
From all sin,
From Thy wrath,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, and hatred, and every evil will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of Thy holy incarnation,
Through Thy coming,
} *O Lord, deliver us.*

Digitized by Google

Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thine admirable ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,
O Lord, deliver us.

We sinners,
Beseech Thee, hear us.

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true penance,
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion,
That Thou wouldst vouchsafe to humble the enemies of holy Church,
That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
That Thou wouldst lift up our minds to heavenly desires,
That Thou wouldst render eternal blessings to all our benefactors,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That Thou wouldst vouchsafe graciously to hear us,
Son of God,
We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, Who takest away the sins of the world,

Digitized by Google

Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father (*secretly*).

V. And lead us not into temptation.
R. But deliver us from evil.

PSALM 69. DEUS IN ADJUTORIUM.

O God, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek my soul.

Let them be turned backward and blush for shame: that desire evils to me.

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be, etc.

V. Save Thy servants.
R. Who hope in Thee, O my God.
V. Be unto us, O Lord, a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail against us.
R. Nor the son of iniquity approach to hurt us.
V. O Lord, deal not with us according to our sins.
R. Neither requite us according to our iniquities.
V. Let us pray for our Sovereign Pontiff, *N.*
R. The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.
V. Let us pray for our benefactors.

Digitized by Google

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all them that do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord: and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, Whose property is always to have mercy and to spare, receive our humble petition: that we and all Thy servants who are bound by the chains of sin may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee: that, in Thy bounty, Thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving-kindness; that Thou mayest both loose us from all our sins and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant *N.*, our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation: that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from Whom all holy desires, all right counsels, and all just works do come, give unto Thy servants that peace which

Digitized by Google

the world cannot give: that our hearts being devoted to Thy commandments, and the fear of enemies being taken away, our times, by Thy protection may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost: that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins: that through pious supplication they may obtain the pardon which they have always desired.

Prompt, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help: that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and works: we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of Thy loving-kindness, and by the intercession of all the saints, obtain the remission of all their sins. Through Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God forever and ever.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Digitized by Google

Devotions for Confession.

PRAYERS BEFORE CONFESSION.

A PRAYER (TO BE REPEATED SEVERAL DAYS BEFORE CONFESSION) TO IMPLORE THE GRACE OF CONVERSION AND THE DIVINE ASSISTANCE IN ORDER TO MAKE A GOOD CONFESSION.

OUR FATHER, Hail Mary, and the Creed.

Behold, O my God, prostrate in spirit before the throne of Thy mercy, an ungrateful child, who has a thousand times offended Thee and abused Thy kindness! Thou hast created me out of nothing, and redeemed me by the precious blood of Thy only Son. Thou hast given me the grace to be born in the true faith, to be brought up amid good example and the blessings of Thy Church. Thou hast given me to know how good and lovely Thou art; Thou hast asked me to love Thee, and offered me heaven in return, and yet I have not hesitated to offend Thy divine majesty. I have sinned wilfully and knowingly; I have preferred the emptiest trifles to Thee. Alas, my God, all this I have said before; again and again have I sought reconciliation with Thee in the Sacrament of Penance; again and again have I promised fidelity to Thee, yet, alas, my God, although Thou hast cleansed me in Thy sacred blood, behold me again prostrate before Thee, covered with the hideous leprosy of sin, unable to return to Thee, unless Thou call me, and in Thy mercy lift me up. Oh, give me the grace now at least to make a good confession; fill my heart with sorrow for sin, let me see Thee, see myself, see all creatures, as I shall see them when death shall have removed the veil from my mortal eyes. Let me feel the importance of approaching worthily thy tribunal of penance, and guard me from a profanation of Thy sacred blood by a bad or careless confession. Give me Thy light to see my sins in all their enormity; a hearty sorrow to regret and bewail them; sincerity to confess them, that, cleansed and purified in the saving blood of Thy Son, I may have strength to struggle against the enemies of my soul, and go on in the way of Thy commandments, without stumbling. "O Lord, Father and Sovereign Ruler of my life, leave me not to the counsel of my lips, nor suffer me to fall by them. Who will set scourges over

Digitized by Google

my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear, lest my ignorances increase, and my offences be multiplied and my sins abound, and I fall before my adversaries, and my enemy rejoice over me? O Lord, Father and God of my life, give me not haughtiness of my eyes, and turn away from me all coveting. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind."

EXAMINATION OF CONSCIENCE.

PRAYER FOR LIGHT TO SEE OUR SINS AND DETEST THEM.

O my God! I am firmly convinced that however sincerely I may desire to discover all my offences, yet I am absolutely incapable of discerning even the least of my sins, without the assistance of Thy Holy Spirit. O Judge of the living and the dead, before Whom I must appear one day to give an account of all my thoughts, words, actions, and omissions, from my coming to the use of reason to the last instant of my life, give me, I entreat of Thee, that light and grace without which I can do nothing. Eternal Source of light, Who trieth the heart and the reins of man, and from Whom nothing is hidden, I come to Thee, entreating Thee to pour Thy light into my soul, that by its rays I may discover the state of my conscience, and the sins of which I am guilty before Thee. O Lord, say, "Let there be light," and then Thy light will dawn upon my soul, and dispel the dark clouds which overshadow it. Show me myself such as I am in Thy sight, that, recognizing the number and enormity of my sins, I may be able to accuse myself of them in the tribunal of penance, and there obtain pardon. Descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of its departure from this world, that knowing all my sins I may expiate them in Thy sacrament. Alas! I shall then see all my sins in their true colors, when it will be too late to detest and renounce them; but now is "the acceptable time, the day of salvation," every moment of which is precious: this life is that season of mercy in which Thou hast promised to receive and pardon a repenting sinner. Oh! do not then refuse me Thy divine assistance; show them to me so as to excite my

Digitized by Google

deepest sorrow and contrition, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases Thee in my heart; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by an humble, candid, contrite accusation, make myself known to Thy minister, and let me not deceive myself by a false repentance, which would only make me still more guilty in Thy sight.

FORMULA FOR THOSE WHO CONFESS RARELY.

Those who confess often may use the same formula as in Evening Devotions. Begin by examining yourself on your last confession and communion. Whether a grievous sin was forgotten by want of proper examination; concealed or disguised through shame. Whether you confessed without a true sorrow, a firm purpose of amendment, and repairing evil done to your neighbor.

See whether you received without recollection or devotion, or neglected to offer a proper thanksgiving, which should be for at least a quarter of an hour. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins. Whether you have renounced all affection to mortal sin, or remained long in sin without eliciting acts of contrition and returning to confession.

EXAMINATION ON THE COMMANDMENTS OF GOD AND THE CHURCH.

All the commandments of the Church may be comprised in those of God, and they are treated here with the seven capital sins in one general examination. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

First Commandment of God—Third and Fourth Commandments of the Church.

[This commandment enjoins the worship of God by faith, hope, and charity, and by proper acts of outward religious worship; and forbids all that is contrary to these virtues, or any omission of the religious duties which the Church enjoins.]

Digitized by Google

SINS AGAINST FAITH.

By thought.—Have we consented or wilfully entertained thoughts or doubts against any truth of religion—refused to believe it—curiously sought to fathom any mystery?

By word.—Communicated our doubts to others—openly refused our belief to a point of faith—or ridiculed the belief of the Church?

By action.—Exposed ourselves to lose the faith by listening to freethinkers, enemies of the Church, persons in error, or reading works against the truths of Catholicity—have we given such books to others—been ashamed of our religion—denied it?

By omission.—Neglected to be instructed in the doctrines and precepts of the faith—been ignorant of what is absolutely necessary for salvation—or of what is necessary for approaching the sacraments?

SINS AGAINST HOPE.

By thought.—Have we despaired of God's mercy by giving up all endeavors to amend, or presumed on His goodness by deferring our repentance—have we failed in submission to Providence in the events of life—attributed success to our own talents?

By word.—Manifested thoughts of discouragement, presumption, or despair—murmured against Providence—led others to such thoughts?

By action.—Resisted inspirations of the Holy Ghost, especially those that were clear and frequent—exposed ourselves to mortal sin—boasted of our talents?

By omission.—Not had recourse to God in temptation.

SINS MORE ESPECIALLY AGAINST CHARITY.

By thought.—Consented to thoughts of disgust or hatred of God?

By word.—Spoken blasphemously, boasted of sin—condemned others for observing the law of God, or prevented them from doing good?

By action.—Lived in forgetfulness of God, and in disregard of our salvation—violated God's law through human respect, preferring the creature to the Creator.

Digitized by Google

By omission.—Omitted a good work through human respect—habitually neglected to offer and refer all our thoughts, words, and deeds to God?

SINS AGAINST THE VIRTUE OF RELIGION AND THE DIVINE WORSHIP.

By thought.—Voluntary distractions in prayer, whether of obligation or not—despised relics, holy pictures, the rites, and other things approved by the Church—taken pleasure in irreligious acts—put faith in dreams—resolved to neglect the yearly confession and Easter communion?

By word.—Spoken with contempt of holy things, or any religious object entitled to respect—ridiculed the divine worship or its ceremonies?

By action.—Profaned the sacraments—been irreverent in holy places—been guilty of superstition by putting our confidence in things which have no virtue in themselves or by the institution of the Church of God—consulted fortune-tellers—made rash vows?

By omission.—Omitted to adore God daily, to pray to Him morning and evening, to thank Him for His favors—omitted the obligatory annual confession and Easter communion—omitted to approach the Sacrament of Penance after falling into sin—neglected the fasts and abstinences of obligation—omitted to make frequent acts of faith, hope, and charity.

SECOND COMMANDMENT.

[This commandment ordains honor and respect to the holy name of God, His saints, and holy things in general, and forbids irreverence to them, cursing, swearing.]

By thought.—Have you intended to swear falsely?

By word.—Blasphemed God, the Blessed Virgin, or the saints—pronounced the name of Our Lord without respect—used words of the Scriptures in jest—sworn unnecessarily or falsely or in doubtful matters—sworn to be revenged or commit any other sin (such an oath is a sin, and the keeping of it is another)—promised with an oath without intending to fulfil it—affirmed with imprecations what we knew to be false or doubtful?

By action.—Induced any one to swear falsely, or been the cause of others' blasphemy ?

Digitized by Google

By omission.—Not accomplished vows, or done it ill and late.

Third Commandment of God—First and Second Commandments of the Church.

[The duties enjoined by these commandments relate to the sanctification of the Sunday and holy-days of obligation, by hearing Mass and doing good works, such as hearing sermons, reading good books. They forbid all neglect of hearing Mass, except when prevented by illness or other just impediment, and especially all misspending of the day in worldly or sinful amusements. They also enjoin the observance of the fasts and abstinences ordained by the Church.]

By thought.—Resolved not to hear Mass or to work on Sundays and holy-days of obligation—been voluntarily distracted during a Mass of obligation, especially during the more solemn parts—neglected to hear a second Mass when the first was not properly heard—resolved not to observe the fasts or abstinences of the Church?

By word.—Talked from levity or any worse motive during Mass or any other office of the Church?

By action.—Worked or made others work on Sundays or holy-days without absolute necessity—bought or sold not of necessity—neglected to sanctify such days by prayer and good works—spent them in vain amusements—in sinful excesses—prevented others from hearing Mass and sanctifying the day?

By omission.—Neglected to watch that those under our care fulfilled their duty on Sundays and holy-days—omitted to hear Mass on such days, or heard only a part of a Mass—habitually heard only a Low Mass when we might attend the High Mass and sermon—omitted to sanctify the day, especially when unable to hear Mass?

Fourth Commandment of God and Fifth Commandment of the Church.

[These commandments comprise our duties towards our parents and to all our superiors, civil and spiritual, and is violated by disobedience, disrespect, rebellion against lawful authority, neglect to assist our parents, etc. They also include the duties of parents and superiors to those under their care.

Digitized by Google

Under this head come all our domestic relations, as parent and child, master or mistress, and servant or apprentice, teacher and pupil, etc.]

By thought.—Hated father or mother—desired their death or injury—judged them rashly or despised their inferiority—entertained such feelings towards any superior, temporal or spiritual?

By word.—Spoken ill of them—cursed, threatened, or insulted them—done so to superiors or other persons in the family—to our pastors?

By action.—Showed disrespect—struck or attempted to strike them—disobeyed them in important matters—caused in them anger or blasphemy—taken their property without their permission—neglected to execute their last will, or obeyed them in forbidden things—showed contempt for civil or ecclesiastical superiors? *If parents:* Punished children not for their good or from love, but from anger and a spirit of revenge—forced them against their will into marriage or the religious state—not left them free in the choice of their state of life—given them bad example—ordered them to do what was contrary to the law of God, or prevented their fulfilling the duties of their religion?

By omission.—Not assisted parents when in need, whether in sickness or in health—promised marriage without consulting them, or married against their just opposition—neglected to contribute according to our means to the support of our pastor? *If a father:* Not given what was necessary to wife and family—neglected the instruction, especially the religious instruction, of your children—not corrected them when in fault—neglected to watch over their company, associations, reading, etc.—prevented their settling suitably in life?

[Let each here examine his duty as child, pupil, apprentice, servant, etc.]

FIFTH COMMANDMENT.

[This commandment, which forbids taking away the life of the body by wilful murder, and of the soul by scandal, or causing any one to fall into mortal sin—also quarrelling, revenge, bad example, hatred—includes the principal duties prescribed by the great precept of fraternal charity, or loving our neighbor as ourselves.]

Digitized by Google

By thought.—Had aversion or hatred for our neighbor, desired revenge or his misfortune—rejoiced at his reverses—envied him—maintained feelings of enmity—been impatient in trouble, or desired death.

By word.—Counselled or approved revenge—insulted or slandered any one—harshly dismissed the poor—caused disunion and enmity by reports true or false, and to what extent?—neglected to repair the evil?

By action.—Exposed one's self unnecessarily or sinfully to danger of death, as by duelling—injured health by excess of any kind—deprived one's self of absolute necessaries from avarice—revenged injuries—given way to anger or impatience—struck or wounded any one—caused the death of any one—done any act from which death would be likely to result—caused or attempted abortion—giving death to our neighbor's soul by leading him into sin, in any of the ways by which we may be accessory—neglected the baptism of our children?

By omission.—Not given good advice when able—not pardoned an enemy, or when in wrong asked pardon—refused to aid a neighbor by alms or otherwise—why?

Sixth and Ninth Commandments, and Sixth Commandment of the Church.

[I. These commandments ordain, first, that those united in marriage should love and respect each other, support each other's failings, and devote themselves harmoniously to the great object of the Sacrament of Matrimony, the bringing up of their children in the love and fear of God, a duty already treated of.

II. These commandments forbid, in the married, all violation of the marriage-bed, and, in all, every sin in thought, word, or deed against that sovereign purity of soul and body which our holy religion enjoins upon us. They not only forbid adultery, fornication, and every sin of impurity with ourselves and others, but also require us to seek the virtue of purity and chastity in its highest perfection.]

DUTY OF HUSBAND AND WIFE.

By thought.—Courted danger by thoughts which could alienate from our lawful spouse—been unfaithful in thought or desire—entertained feelings of anger, hatred—intended to deceive?

Digitized by Google

By word.—Been unreserved in speech so as to excite jealousy—spoken unkindly—had harsh and angry disputes?

By action.—Married secretly, or when any impediment existed—not been united by a lawful pastor—not prepared for the sacrament—been unfaithful? (If a husband) treated my wife harshly or with neglect—deprived her of necessary or proper apparel, etc.—exposed her to danger? (If a wife) been wanting in submission—dressed extravagantly or with evil motives—maintained acquaintances without a husband's knowledge—abandoned each other—refused to be reconciled?

By omission.—Neglected to retain the affection of each other—not prayed for each other—not sought to maintain each other in God's service—neglected the care of your children, if God has blessed you with any—neglected your household duties (if a wife), or to support your family (if a husband)?

SINS AGAINST PURITY.

We shall not enter into details on this subject. It is a pitch which defiles. Those who sin against these two commandments know it well: those who do not should never learn. One thing is certain, there is nothing light in this matter—it is almost impossible to sin only venially. It is a pest which infests the whole being. If attacked, we must examine all our faculties, memory, understanding, and will; all the senses, hearing, sight, and touch; sound our thoughts, words, and actions; our very dreams, to know whether we have consented on waking, or caused them voluntarily; see whether we have caused or taken pleasure in irregular sensations; examine whether we have led others to sin by letters, messages, presents, songs, indecent actions, or bad example; exposed one's self to sin by permitting dangerous or forbidden pleasures. We must examine whether we have dressed with bad intentions or contrary to decency—gone to church with evil intentions—omitted to pray when violently tempted. It is necessary to state the condition of the person with whom we have sinned or desired to sin—that is, whether married or not, bound by vows or not—and also our own.

We must also state whether the sin is habitual or not.

SEVENTH AND TENTH COMMANDMENTS.

[These commandments forbid us to covet or take our neigh-

Digitized by Google

bor's goods without his permission, and include all modes of taking, however indirect; great care is necessary in examining in this particular, inasmuch as sins against it can be forgiven only on restitution being made, except where the party is wholly unable to do so, and then the restitution is only suspended. This commandment also forbids avarice, or an inordinate love of earthly temporal things.]

By thought.—Desired or wished to take another's property, to cheat him, not pay him or restore him his property—avariciously desired wealth or other property?

By word.—Gained by falsehood or false oaths—counselled or approved any wrong done our neighbor?

By action.—Taken another's property by fraud or violence—how much—with or without the design of taking more—from a poor person—from a church—been avaricious—hoarded up property—been in any way accessory to a theft—defrauded the State of its rights—appropriated an article found without making any endeavor to find the owner?

Cheated in any way in trade—by false weights or measures, and selling inferior goods—by imposing on the ignorant—passed bad money—profited by a person's necessity to get an exorbitant price—bought things stolen—bought of such as had no right to sell—combined with others to run up prices—combined with others to extort higher wages from masters, or to give lower wages to persons in employ?

Made illegal contracts—defrauded government or the public by fraudulent failures?

Aided others to recover money not justly due?

Exacted payment for services not rendered?

Gambled away the property of our families, or spent it in carousing or amusements?

Given money to bribe judges or jurors in our favor—or to obtain office—or accepted bribes?

By omission.—Omitted to do the duties for which we were employed—neglected to pay our servants, workmen, etc., or kept back their wages—paid them in such a way that they were losers—not paid our debts—lived so extravagantly that we could not, and neglected to retrench—not prevented a loss to our neighbors when we could—neglected to give alms and aid the poor according to our means—refused to aid works of charity

Digitized by Google

when able—neglected to make restitution, or made it only after long delay—how long?

Eighth Commandment.

[This commandment forbids all perjury and false swearing, all lies, falsehood, and equivocation. It also embraces every sin against charity, whether by detraction, rash judgment, suspicion, ill-natured reports, or insinuation, want of kindness, or forbearance, and a violation of the clear and positive rule of charity, to act, speak, and even think of others as we wish they should think, act, and speak of us.]

By thought.—Suspected or misjudged our neighbor unreasonably?

By word.—Manifested our suspicions or rash judgments to others—revealed secrets confided to us—lied with or without detriment to our neighbor—calumniated him, that is, spoken evil of him falsely—made known his faults—to how many—taking pleasure in hearing him calumniated or slandered—drawn conversation to it?

By action.—Made false accusations to superiors or the authorities—sworn falsely, either in court or elsewhere—induced others to give false testimony and commit perjury—given money to carry on frauds at elections, and so induce perjury—aided such frauds in any way, excused or justified them?

Forged documents, stolen or destroyed records to injure others?

By omission.—Taken the oaths of any society condemned by the Church—neglected to stop calumny or slander when we could or were bound to do so by our station—not given all the honor due them—not repaired the evil caused our neighbor by our sins in these particulars?

Duties of our State of Life.

What are they—have we fulfilled them day by day—in what respect especially have we transgressed?

Have we lived without really thinking of God and our duties as Christians—made no effort to advance in virtue?

[Observe that every matter noted in this examen does not constitute a mortal sin, but such only as are a violation of God's law in a grievous matter, with full advertence and a deliberation

Digitized by Google

of the will. Observe, too, that a sin is not less grievous because habitual, or done without attention to it at the moment: on the contrary, habit renders it more grievous, if with a firm will we do not struggle against it and use the means prescribed.]

A PRAYER TO BEG OF GOD THE GRACE OF SINCERE CONTRITION.

I have now, O my God, aided by Thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from Thine! How many offences are still perhaps hidden from my view, though perfectly known to Thee! But, my God, as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that Thou requirest, I now earnestly implore of Thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by Thee, Thou alone canst change it; it is in Thy hands, and though most ungrateful, most insensible, it is not too obdurate for Thee to penetrate and soften. One drop of Thy adorable blood, one of those precious tears which my offences drew from Thy eyes, would suffice to produce in my soul the most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin; touch my heart, and it will be broken with sorrow for having ever offended Thee. Convert me, and I shall be converted; for my destruction, my misery, and my misfortune is from myself, but my salvation must come from Thee, O my most merciful Father! from Thee, Whom I have so ungratefully abandoned, and so grievously offended.

ACT OF CONTRITION FOR THOSE WHO ARE GUILTY OF MORTAL SIN.

O infinite majesty of my God! I am so full of shame at the sight of the ingratitude and malice of which I find myself guilty before Thee, that I dare not raise my eyes to heaven. I confess, O most gracious and merciful Lord, that by the multitude and enormity of my sins I have deserved to be abandoned by Thee, and condemned to eternal torments. Ah, unhappy being that I am, how can I have dared to offend Thee! Can it be, O my Saviour, that I have trampled under foot Thy blood, by which I was redeemed; and that I have thus renewed the pains of Thy

Digitized by Google

passion and of Thy death! Ah, why, why did I not die at once, rather than displease Thee! How could I dare to offend against Thee, Who art infinite goodness, wisdom, and beauty! . . . . Thee, Who art perfection itself! . . . . Thee, Who art my God, my Creator, my beginning, my end, my happiness, my all! . . . . Thee, from Whom I have received my being, my life, and all that I am! . . . . Thee, Who hast guided and protected me with the tenderest love under the shadow of Thy wings! . . . . Thee, Who hast adopted me for Thy child, and made me heir to Thy eternal kingdom! . . . . Thee, Who hast redeemed me by Thy most precious blood, and hast so often nourished me with Thy most sacred body and blood in the Sacrament of the Eucharist! And yet, notwithstanding these Thy great and manifold blessings, I have offended Thee, O my God! I have abandoned Thee, to league with Thy enemies against Thee. I have preferred a vile gratification to Thy love. O ingratitude! O delusion! O madness! Ah, when shall I detest my sins as much as they deserve? O my sweet and merciful Lord Jesus, of Whose goodness there is no end, and of Whose mercy the treasure is infinite, have pity on me, and save my soul! Pardon me, O most bountiful Lord, pardon me, I entreat Thee, by the merit of Thy bitter passion and death! Remember not my iniquities, but regard Thy infinite mercy. I promise that, by the help of Thy grace, I will never fall into them again. From this very moment I break all the ties that bind me to the world, to the flesh, to the devil, and to sin. I am from this moment firmly resolved to trample under foot all worldly vanities, and to consecrate myself entirely to Thy holy love. Oh, never allow me to fall back into my old habits of sin! Never permit that honors, or interest, or pleasure, or pride, or the love of life, or the fear of death, or any other motive, shall cause me to swerve from Thy divine commands. Grant that I may keep them with my whole heart, though it should cost me the sacrifice of my life, and of all I hold dearest in the world.

Ah, what has been my folly and my wickedness in having so often and so grievously offended my God, my heavenly Father, my gracious and loving Redeemer! What ingratitude, what an excess of malice! At the very moment I was receiving with one hand the greatest favors and graces from this my most ten-

Digitized by Google

der and merciful Lord, with the other I was plunging a dagger into His bosom—I was crucifying Him again within my soul! I have sold myself to the devil for a worthless pleasure; I have renounced the kingdom of heaven and all the joys of paradise for a trifling enjoyment; I have signed the decree for my eternal damnation to gratify my pride; I have condemned myself to suffer an eternity of torments and all the agonies of hell, to indulge an unworthy passion! Ah, who will give to my eyes a fountain of tears, that I may weep and lament over my sins!

O my divine Redeemer, Whose love I have unhappily despised, Whose blood I have trodden under foot, Whose wounds I have reopened, and Whose death I have renewed by my sins! How can I present myself before Thee after so great an excess of ingratitude and malice! O my gracious Saviour, what hadst Thou done to me that I should treat Thee so cruelly! Thou hast reconciled me to Thy Father by Thy death, and I have again drawn down upon myself His indignation by repeated sins. Thou hast snatched me from the slavery of the devil, and I have again entangled myself in his snares. Thou hast healed my wounds, and I have inflicted fresh ones on myself. Thou hast delivered me from the eternal flames of hell, to which I was condemned by my sins, and I have cast myself into them again. Thou hast obtained heaven for me, and I have sold the right which Thou didst purchase at the price of Thy blood, for a trifling pleasure, for a corruptible crown. Is it possible to conceive folly, stupidity, malice, equal to mine! I confess it here before Thee, O Lord; I detest it from the depths of my soul; and resolve to die a thousand times rather than fall again into it. Ah, wilt Thou reject a contrite and humble sinner, when Thou didst come down from heaven to call sinners to repentance? Wilt Thou refuse to receive this strayed sheep which returns from his wanderings, after Thou hast sought him so long, to bring him back to the fold? Wilt Thou reject this prodigal child, who comes to throw himself at Thy feet, after Thou hast so much grieved over his loss? Wilt Thou leave me forever to groan under the insupportable weight of sin, when Thou didst invite all those who are burdened to cast their load at Thy feet? Thou didst absolve the sinful woman when, kneeling before Thee, she implored Thy mercy; Thou didst remit the sins of the publican when he humbled himself in Thy

Digitized by Google

temple; Thou didst pardon the good thief when he acknowledged Thy power on the cross; and shall I be the only one to whom Thou wilt refuse grace? No, my adorable Saviour, not so. I trust that, however unworthy I have made myself of pardon, yet Thou wilt grant it to me, and that Thy precious blood will appease Thy Father's wrath against me, and wash away the stain of my sins. Offer it, then, to Him for me, O Lord, and apply it so effectually to me that I may be entirely cleansed, and may be judged worthy to enter into the blessed mansions, where nothing defiled can be admitted. Amen.

RESOLUTION OF AMENDMENT.

Since I have had the misfortune to offend Thee, O my God, and as I cannot recall the past, I resolve at least, with the assistance of Thy grace, to repair it by henceforth carefully avoiding all that displeases Thee. I will shun sin, with its sources and occasions, particularly those sins into which my natural frailty most frequently leads me. I will adopt the means suggested by Thy minister for the correction of my faults, listening to his words as if spoken by Thyself. I know, O my God, what I should have to apprehend from the severity of Thy justice, if Thy anger had not been appeased by the merits of Jesus Christ. I feel that Thou wilt not reject the prayer of Thy innocent Son, Whose blood pleads for me, His guilty creature. In this hope, O God of goodness, I present myself at Thy tribunal, there to accuse myself of my sins entirely, sincerely, and humbly, with full confidence that Thou wilt ratify in heaven the absolution pronounced on earth. Holy Virgin, Mother of grace and mercy, refuge of sinners, intercede for me, that in this confession I may receive full pardon for the past, and grace to avoid sin in future. My good angel, who hast been witness of my transgressions, help me to rise from my evil habits, and obtain for me strength against future relapses. Amen.

CONFESSION.

Renew your Act of Contrition and approach the confessional with the same recollectedness, silence, and modesty which would fill your heart if Christ our Lord were seated there in person

Digitized by Google

ready to hear your confession, and not the priest who is really His representative.

When your turn has come, kneel down and say: "Bless me, father, for I have sinned," and then begin the "Confiteor," proceeding as far as "through my fault," etc. Then tell when you last approached the sacraments, the period your confession is to embrace, and begin the avowal of your sins. Accuse yourself first of the faults, if any, in your last confession and communion, and when you have stated all, especially if you are so happy as to have no mortal sin on your conscience, conclude thus:

"For these and all the sins of my past life, especially my sins of (naming some grievous sin), I am heartily sorry, beg pardon of God, and absolution of you, my father," and conclude the "Confiteor."

Listen then with humility and docility to the advice of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

And while he pronounces the words of absolution endeavor to excite an act of perfect contrition. Should your ghostly father deem it proper to defer absolution, acknowledge your unworthiness, murmur not. Leave the confessional resolved to use every effort, by a change of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

PRAYER AFTER CONFESSION, WHEN ABSOLUTION HAS BEEN DEFERRED.

Alas! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire. I feel and acknowledge that I am unworthy of so great a favor, for I have broken my repeated promises, neglected my resolutions, and, for a trifling gratification, deliberately offended Thee. But instead of casting me into despair, the delay of absolution shall only prove an incentive to courageous and vigorous efforts to correct my faults, to repair my past omissions of duty, to practise solid virtue, and adhere more faithfully to

Digitized by Google

my promises in future than I have done hitherto. With the assistance of that grace which I now earnestly implore, and on which alone I rely, I will adopt every means in my power to recover Thy friendship, and merit the happiness of being reinstated among the favored number of Thy children. Amen.

If your confessor thinks it proper to give you absolution, regard it as a grace of which you are unworthy; receive it with humility, with head and body bowed humbly before God. Pronounce an act of contrition, and say some such prayer as the following:

ACT AFTER CONFESSION.

My dear Jesus, how much do I not owe Thee! By the merits of Thy blood I hope that I have this day been pardoned. I thank Thee above all things. I hope to reach heaven, where I shall praise Thy mercies forever. My God, if I have hitherto lost Thee so often, I now desire to lose Thee no more. From this day forward I will change my life in earnest. Thou dost merit all my love; I will love Thee truly; I will no longer see myself separated from Thee. I have promised Thee this already; now I repeat my promise of being ready to die rather than to offend Thee again. I promise also to avoid all occasions of sin; and to take such means as shall prevent my falling again. My Jesus, Thou knowest my weakness, give me grace to be faithful to Thee till death, and to have recourse to Thee when I am tempted. Most holy Mary, help me! Thou art the mother of perseverance; I place my hope in thee.

ON THE PENANCE IMPOSED BY THE CONFESSOR.

Satisfaction, which we call penance, though not essential, is a necessary part of the Sacrament of Penance. Without it the confession may be valid, as would be the case if a patient were dying, and unable to perform suitable penance. But it is an integral part; so that, should a person at confession not have the intention of performing the penance enjoined, the confession is null; for the penitent is obliged, in confessing his sins, to have the intention of complying with the penance imposed by the confessor. But, if he has the intention of performing the penance, and afterwards neglects to fulfil it, the confession is valid; but he is guilty of a mortal sin if the penance be grievous.

Digitized by Google

It is necessary to know that when a person commits a sin, he contracts the guilt, and also the punishment due to the guilt of sin. By the absolution of the confessor, the guilt and the eternal punishment are remitted, and when the penitent has intense contrition, all the temporal punishment is also remitted. But, when the contrition is not so great, the temporal penalties remain to be suffered either in this life or in purgatory, as the Council of Trent teaches. (Sess. xiv. ch. viii.) There the council declares that sacramental penance not only atones for the punishment due to us, but that it also cures the bad effect left by sin; the passions, evil habits, the hardness of heart; and that it obtains for us strength not to relapse into sin. Therefore, go to confession every week, or at least every fortnight; but never allow a month to pass without approaching the tribunal of penance.

The penance must be performed within the time fixed by the confessor; and should he not fix a time, it ought to be performed without delay; for when the penance is grievous, and particularly when it is medicinal, to defer the performance of it for a long while would be a mortal sin.

OFFERING OF THE PENANCE ENJOINED AT CONFESSION.

O God of sanctity, of myself I have no means of satisfying Thy rigorous justice, but I offer Thee an abundant satisfaction in the infinite merits of a God-man. I present Thee, O my God, the sacred heart of Thy Son, filled with sadness and pierced with wounds for me, that Thy justice may thus be appeased. I unite my sufferings to the bitter pangs of my dying Saviour. May the abundance of His merits, and the immense charity of His heart, supply for the imperfection and insufficiency of my works. O Lord, Who hast severed my chains, strengthen me with Thy grace, that I may never resume them; that I may conquer the bad habits which have been so long opposed to Thy Spirit, and courageously resist the temptations to which I have hitherto so easily yielded. Amen.

Digitized by Google

Devotions for Holy Communion.

HOW WE OUGHT TO COMMUNICATE.

PREPARE yourself for holy communion the evening before by many ejaculations of love, retiring earlier, that you may rise sooner in the morning. Should you awake in the night, raise your heart to God immediately, and make some ardent aspirations, in order to prepare your soul for the reception of her Spouse, Who, being awake whilst you were asleep, prepares a thousand graces and favors for you, if, on your part, you are disposed to receive them. In the morning, rise up with alacrity to enjoy the happiness you hope for; and having confessed, go with a great but humble confidence to receive this heavenly food, which nourishes your soul to immortality: and after repeating thrice, "Lord, I am not worthy," etc., cease to move your lips to pray, or to sigh, but opening your mouth gently and moderately, and lifting up your head as much as is necessary, that the priest may see what he is about, full of faith, hope, and charity, receive Him, in Whom, by Whom, and for Whom you believe, hope, and Whom you love. Represent to yourself that as the bee, after gathering from the flowers the dew of heaven, and the choicest juice of the earth, reducing them into honey, carries it into her hive, so the priest, having taken from the altar the Saviour of the world, the true Son of God, Who, as the dew, is descended from heaven, and the true Son of the Virgin, Who, as a flower, is sprung from the earth of our humanity, puts Him as delicious food into your mouth and body.

Having received Him in your breast, excite your heart to do homage to the author of your salvation; treat with Him concerning your internal affairs; consider that He has taken up His abode within you for your happiness; make Him then as welcome as you possibly can, and conduct yourself in such a manner as to make it appear by all your actions that God is with you.

But when you cannot enjoy the benefit of really communicating at holy Mass, communicate at least spiritually, uniting yourself by an ardent desire to this life-giving flesh of Our Saviour.

Your principal intention in communicating should be to ad-

Digitized by Google

vance in virtue, to strengthen yourself in the love of God, and to receive comfort from this love; for you must receive through love that which love alone caused to be given to you. You cannot consider Our Saviour in an action either more full of love, or more tender than this, in which He annihilates Himself, or, as we may more properly say, changes Himself into food, that so He may penetrate our souls, and unite Himself most intimately to the heart, and to the body of His faithful.

If worldlings ask you why you communicate so often, tell them it is to learn to love God, to purify yourself from your imperfections, to be delivered from your miseries, to be comforted in your afflictions, and supported in your weaknesses. Tell them that two sorts of persons ought to communicate frequently: the perfect, because, being well disposed, they would be greatly to blame not to approach to the source and fountain of perfection; and the imperfect, to the end that they may be able to aspire to perfection; the strong, lest they should become weak; and the weak, that they may become strong; the healthy, lest they should fall into sickness; and the sick, that they may be restored to health: that for your part, being imperfect, weak, and sick, you have need to communicate frequently with Him Who is your perfection, your strength, and your physician. Tell them that those who have not many worldly affairs to look after ought to communicate often, because they have leisure; that those who have much business on hand should also communicate often, for he who labors much and is loaded with toil ought to eat solid food, and that frequently. Tell them that you receive the Holy Sacrament, to learn to receive it well; because one can hardly perform an action well which he does not often practise.

Communicate frequently, then, and as frequently as you can, with the advice of your ghostly father; and, believe me, by approaching to and eating beauty, purity, and goodness itself, in this divine sacrament, you will become altogether fair, pure, and virtuous.

PREPARATION FOR COMMUNION.

St. Francis de Sales says that Our Saviour can never be seen more amiable and more tender, in all that He has done for us, than in holy communion, in which He, so to say, annihilates Himself and becomes food, that He may unite Himself to the

Digitized by Google

hearts and bodies of His faithful. Therefore the learned Gerson used also to say, that there was no means more efficacious than holy communion whereby to enkindle devotion and the holy love of God in our souls.

And, indeed, if we speak of doing something agreeable to God, what can a soul do more agreeable to Him than to receive communion? St. Denis teaches us that love always tends towards perfect union; but how can a soul be more perfectly united with Jesus than in the manner of which He speaks Himself, saying: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him" (John vi. 57)? St. Augustine says that if every day you receive this sacrament, Jesus will be always with you, and that you will always advance in divine love.

Again, if there be question of healing our spiritual infirmities, what more certain remedy can we have than holy communion, which is called by the sacred Council of Trent "a remedy whereby we may be freed from daily faults, and be preserved from mortal sins"?

Whence does it come, asks Cardinal Bona, that in so many souls we see so little fruit with such frequent communions, and that they constantly relapse into the same faults? He replies: "The fault is not in the food, but in the disposition of him who receives." "Can a man," says Solomon, "hide fire in his bosom, and his garments not burn?" (Prov. vi. 27.) "God is a consuming fire." He comes Himself in holy communion to enkindle this divine fire; how is it, then, says William of Paris, that we see such a diabolical miracle as that souls should remain cold in divine love, in the midst of such flames?

All comes from the want of proper dispositions, and especially from want of preparation. Fire immediately inflames dry but not green wood; for this latter is not disposed to burn. The saints derived great benefit from their communions because they prepared themselves with great care. St. Aloysius Gonzaga devoted three days to his preparation for holy communion, and three days he spent in thanksgiving to his Lord.

To prepare well for holy communion, a soul should be disposed on two main points: it should be detached from creatures and have a great desire to advance in divine love.

In the first place, then, a soul should detach itself from all things, and drive everything from its heart which is not God.

Digitized by Google

"He that is washed," saith Jesus, "needeth not but to wash his feet, but is clean wholly" (John xiii. 10); which signifies, as St. Bernard explains it, that in order to receive this sacrament with great fruit, we should not only be cleansed from mortal sins, but that our feet also should be washed, that is, be free from earthly affections; for being in contact with the earth they excite a sort of repugnance in God, and soiling the soul prevent the effects of holy communion.

St. Gertrude asked Our Lord what preparation He required of her for holy communion, and He replied: "I only ask that thou shouldst come empty of thyself to receive Me."

In the second place, it is necessary in holy communion to have a great desire to receive Jesus Christ and His holy love. In this sacred banquet, says Gerson, only those who are famishing receive their fill; and the most blessed Virgin Mary had already said the same thing: "He hath filled the hungry with good things" (Luke i. 53). As Jesus, writes the venerable Father Avila, only came into this world after He had been much and long desired, so does He only enter a soul which desires Him; for it is not becoming that such food should be given him who has a loathing for it. Our Lord one day said to St. Matilda: "No bee flies with such impetuosity to flowers, to suck their honey, as I fly to souls in holy communion, driven by the violence of My love." Since, then, Jesus Christ has so great a desire to come into our souls, it is also right that we also should have a great desire to receive Him and His divine love by holy communion. St. Francis de Sales teaches us that the principal object which a soul should have in view in communicating should be to advance in the love of God; since He Who for love alone gives Himself to us should be received for love.

ACTS BEFORE COMMUNION.

Act of Faith.—"Behold he cometh leaping upon the mountains, skipping over the hills" (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains hast Thou had to pass in order to come and unite Thyself to me by the means of this most holy sacrament! Thou, from being God, hadst to become man; from being immense, to become a babe; from being Lord, to become a servant. Thou hadst to pass from the bosom of Thy Eternal Father to the womb

Digitized by Google

of a virgin: from heaven into a stable; from a throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in heaven to dwell in my bosom.

"Behold he standeth behind our wall, looking through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which He loved thee when dying for thee on the cross, is now concealed in the Most Blessed Sacrament under the sacred species; and what doing? "Looking through the lattices." As an ardent lover, desirous of seeing His love corresponded with, from the host, as from within closed lattices, whence He sees without being seen, He is looking at you, who are this morning about to feed upon His divine flesh; He observes your thoughts, what it is that you love, what you desire, what you seek for, and what offerings you are about to make Him.

Awake then, my soul, and prepare to receive thy Jesus; and, in the first place, by faith, say to Him: So then, my beloved Redeemer, in a few moments Thou art coming to me? O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces, and to unite Thyself all to me; how great, then, should be my confidence in this Thy so loving visit!

Act of Confidence.—My soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, Who, urged by love, comes all love to thee. Yes, my dear Jesus, my hope, I trust in Thy goodness, that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

Act of Love.—Ah, my God, my God, true and only love of my soul, and what more couldst Thou have done to be loved by me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great sacrament in order to give Thyself all to me, and thus bind and unite thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless

Digitized by Google

love, incomprehensible love, infinite love, a God would give Himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee to the hearts of the seraphim, to the heart of the most blessed Virgin Mary, to the heart of Jesus, Thy most loving and beloved Son. So that, O Infinite Good, I love Thee with the love with which the saints, with which Mary, with which Jesus love Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God Whom thou dost so ardently desire to see loved!

Act of Humility.—Then, my soul, thou art even now about to feed on the most sacred flesh of Jesus! And art thou worthy? My God, who am I, and who art Thou? I indeed know and confess Who Thou art Who givest Thyself to me; but dost Thou know what I am, who am about to receive Thee?

And is it possible, O my Jesus, that Thou, Who art infinite purity, desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come then, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

Act of Contrition.—I am indeed grieved, O God of my

Digitized by Google

soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O Infinite Goodness. I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy blood this soul of mine, in which Thou art so soon about to dwell.

Act of Desire.—And now, my soul, the blessed hour has arrived in which Jesus will come and take up His dwelling in thy poor heart. Behold the King of heaven, behold thy Redeemer and God, Who is even now coming; prepare thyself to receive Him with love, invite Him with the ardor of thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it.

Come, my God, hasten; delay no longer. My only and infinite good, my treasure, my life, my paradise, my love, my all, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; with their communions I unite this one of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which thou didst communicate! Give me this morning thy Jesus, as thou didst give Him to the shepherds and to the kings. I intend to receive Him from thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with a more loving eye, and, now that He is coming, will press me more closely to Himself.

SHORTER ACTS BEFORE COMMUNION.

My beloved Jesus, true Son of God, Who didst die for me on the cross in a sea of sorrows and ignominy, I firmly believe

Digitized by Google

that Thou art present in the Most Holy Sacrament; and for this faith I am ready to give up my life.

My dear Redeemer, I hope by Thy goodness, and through the merits of Thy blood, that when Thou dost come to me this morning Thou wilt inflame me with Thy holy love, and wilt give me all those graces which I need to keep me obedient and faithful to Thee till death.

Ah, my God, true and only lover of my soul, what couldst Thou do more to oblige me to love Thee? Thou wast not satisfied, my Love, with dying for me, but Thou wouldst also institute the Most Holy Sacrament, making Thyself my food, and giving Thyself all to me, thus uniting Thyself most closely to such a miserable and ungrateful creature. Thou dost Thyself invite me to receive Thee, and dost greatly desire that I should receive Thee. O infinite love! A God gives Himself all to me! O my God, O Infinite Love, worthy of infinite love, I love Thee above all things; I love Thee with all my heart; I love Thee more than myself, more than my life; I love Thee because Thou art worthy of being loved; and I love Thee also to please Thee, since Thou dost desire my love. Depart from my soul, all ye earthly affections; to Thee alone, my Jesus, my treasure, my all, will I give all my love. This morning Thou dost give Thyself all to me, and I give myself all to Thee. Permit me to love Thee; for I desire none but Thee, and nothing but what is pleasing to Thee. I love Thee, O my Saviour, and I unite my poor love to the love of all the angels and saints, and of Thy Mother Mary, and the love of Thy Eternal Father. Oh, that I could see Thee loved by all! Oh, that I could make Thee loved by all men, and loved as much as Thou dost deserve!

Behold, O my Jesus, I am now about to draw near to feed on Thy most sacred flesh! Ah, my God, who am I? and Who art Thou? Thou art a Lord of infinite goodness, and I am a loathsome worm, defiled by so many sins, and who have driven Thee out of my soul so often.

Lord, I am not worthy to remain in Thy presence; I ought to be in hell forever, far away, and abandoned by Thee. But out of Thy goodness Thou callest me to receive Thee; behold, I come, I come humbled and in confusion for the great displeasure I have given Thee, but trusting entirely to Thy mercy and to the love Thou hast for me. I am exceedingly

Digitized by Google

sorry, O my loving Redeemer, for having so often offended Thee in time past. Thou didst even give Thy life for me; and I have so often despised Thy grace and Thy love, and have exchanged Thee for nothing. I repent, and am sorry with all my heart for every offence which I have offered Thee, whether grievous or light, because it was an offence against Thee, Who art infinite goodness. I hope Thou hast already pardoned me; but if Thou hast not yet forgiven me, pardon me, my Jesus, before I receive Thee. Ah, receive me quickly into Thy grace, since it is Thy will soon to come and dwell within me.

Come, then, my Jesus, come into my soul, which sighs after Thee. My only and infinite good, my life, my love, my all, I would desire to receive Thee this morning with the same love with which those souls who love Thee most have received Thee, and with the same fervor with which Thy most holy Mother received Thee; to her communions I wish to unite this one of mine. O Blessed Virgin and my Mother Mary, give me thy Son; I intend to receive Him from thy hands! Tell Him that I am thy servant, and thus will He press me more lovingly to His heart, now that He is coming to me.

PRAYER BEFORE COMMUNION.

O compassionate Lord Jesus Christ, I, a sinner, nothing presuming on my own merits, but trusting in Thy mercy and goodness, draw near with awe and trembling to the table of Thy sweetest banquet. For my heart and my body are stained with many sins, my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Godhead, O dread and awful Majesty, I, Thy wretched creature, who am fallen into a great strait, betake myself to Thee, the Fountain of mercy; to Thee I hasten that I may be healed; beneath Thy protection I make my refuge; I long to have Thee for my Saviour, before Whom I can in no wise stand as my Judge. To Thee, O Lord, I now show my wounds; before Thee I lay bare all this my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in Thy mercies, which are past numbering. Look on me with the eyes of Thy mercy, O Lord Jesus Christ, everlasting King, God and man, Who wast crucified for man. Graciously hear me who hope

Digitized by Google

in Thee; have mercy on me who am full of miseries and of sins, O Thou full and over-flowing Fountain of pity and of mercy. Hail, Thou saving Victim, offered for me and all mankind upon the tree of the cross. Hail, thou noble and precious blood, which dost ever flow forth from the wounds of my crucified Lord Jesus Christ, and wash away the sins of the whole world. Remember Thy creature, O Lord, whom Thou hast redeemed with Thine own blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and in body, I may worthily receive the holy food of the holy; and grant that the sacred taste of Thy body and blood, which I unworthy am about to receive, may be to me the remission of my sins, the perfect expiation and cleansing of all my faults, and the putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

PRAYER.

O almighty, everlasting God, behold, I draw near to the sacrament of Thine only-begotten Son, Our Lord Jesus Christ; I draw near as a sick man to the Physician of life, as one defiled to the Fountain of mercy, as one blind to the Light of eternal splendor, as one poor and needy to the Lord of heaven and earth. Wherefore I implore the fulness of Thine infinite bounty that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so that I may receive the bread of angels, the King of kings, and Lord of lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the sacrament of the body and blood of my Lord, but also the very reality and substance of the sacrament. O most gracious God, grant me so to receive the body of Thine only begotten Son, Our Lord Jesus Christ, that very body which He took of the Virgin Mary, that I may be truly incorporated into His mystical body and so numbered amongst its members. O most lov-

Digitized by Google

ing Father, grant me at last to behold face to face and forevermore the same Thy beloved Son Whom I purpose to receive now in my pilgrimage beneath the veils of the sacrament.

PRAYER.

For the love of Thee I bitterly grieve for all and every one of my sins and my negligences whereby I have ever offended and grieved Thy most tender loving-kindness and polluted my soul with such loathsome defilement. Oh, would that I could change the whole sea into blood, and that I could pour its mighty flood through my head and my heart, that thus that sink of unutterable abominations might be cleansed, which Thou, my last end, hast chosen for Thy habitation! Oh, would that my heart could be torn from my body and purified in fiercest fire from all its dross, that thus it might offer Thee an abode, not, alas, worthy of Thee, but at least not so utterly unworthy.

But why do I disquiet my soul within me, seeing that even if a thousand years were given me I could not prepare myself to receive Thee befittingly?—for of myself I have nothing whatever which could in any way avail towards so august and solemn a preparation as beseems Thy adorable majesty. Wherefore, O most loving Jesus, I cast myself in the dust before Thee in the humility of my heart, and I beseech Thy clemency to deign so to prepare me that I may partake of this heavenly banquet to Thy glory and to the profit of all the whole world. I offer and abandon to Thy tender pity all my substance, all that I am and all that I have, earnestly desiring and beseeching Thee that Thou wouldst Thyself vouchsafe to prepare within me all that is most pleasing to Thy divine goodness. I offer and abandon to Thee, O Thou surpassingly sweet lover of my soul, my whole heart, beseeching Thee that Thou wouldst wash it in that water of mighty efficacy which flowed from Thy most holy side, and adorn it for Thine indwelling with the precious blood of Thy most sacred Heart, and fit it for Thyself with the fragrant incense of Thy divine love. Amen.

DEVOUT ASPIRATIONS BEFORE COMMUNION.

O my true and perfect Love, what affection is this that brings Thee to such a miserable thing as I? Come, yes, come, desired of my heart; my soul sighs for Thee; I offer to Thee, O my God, this communion, to satisfy the desire Thou hast to

Digitized by Google

come and unite me to Thyself, my God, and my all. Oh, what a wonder! A God descends from heaven for me, and hides His majesty under the vile clothing of the species of bread and wine! Oh, how true it is, my Lord, that, having always loved Thine own, Thou hast loved them especially at the end, when Thou didst institute this divine sacrament.

O my God, Thou art goodness itself; how, then, is it possible that I can love anything else but Thee? Ah, Lord, draw me always closer and closer into Thy heart. I prefer Thy love and Thy goodness above all that is to be found in the world. Thou art the only object of my affections. I wish for none other but Thee. I will leave all in order to love Thee. Give me grace to do it; without that I can do nothing.

Ah, my Beloved, if Thou wouldst have me look to Thee, do Thou first turn to me, and by Thy Spirit draw mine to Thee. I am nothing, I can do nothing, I am worth nothing; therefore let me not be ungrateful for all the graces that Thou hast deigned to grant to me. I offer myself for Thy love, to be entirely deprived of every sensible consolation, and to suffer all the afflictions Thou shalt be pleased to send me, whether in time or eternity. I am, and will be, all Thine; I dare to ask Thee not only for Thy gifts, but also for Thyself. I desire to receive Thee, to be more united to Thee.

O Eternal Father, I offer to Thee the passion of Thy Son for my salvation and that of the whole world. Look not at my sins; but look at the love of Thy beloved Son towards us which has drawn Him into this sacrament. By this love, my God, have pity on me!

My Redeemer, I acknowledge myself to be infinitely unworthy of approaching to receive Thee, by reason of my sins and my want of purity. Therefore I say to Thee, Lord, I am not worthy. Even if I had all the love of the seraphim, I should still be unfit to receive Thee; again, then, I repeat, Lord, I am not worthy.

Come, O my sweet Saviour, and work in me that which Thou dost come to me to do. I am nothing but wretchedness; but Thy goodness does not let Thee see my misery. Come into my soul and sanctify it; take possession of my heart and purify it; enter into my body and keep it; and never separate me from Thy love.

Digitized by Google

Burn, O consuming Fire, all Thou dost see in me unworthy of Thy presence, and that may put an obstacle to Thy grace and love. O Mother of my Redeemer, have compassion on me, a poor sinner; pray for me, that by thy help I may embrace thy Son with perfect love, and become a soul after His own heart.

AT COMMUNION.

When the moment comes to approach the railing, excite in your heart a new act of contrition while the "Confiteor" is recited and the priest pronounces the absolution, in order to merit more and more the remission of your sins, and obtain a perfect purity to receive the spotless Lamb.

At the Agnus Dei, and *Domine, non sum dignus*, pour forth your heart in sentiments of love, confusion, joy, respect, self-immolation, and tenderness. Say interiorly:

"Whence comes it that this Lamb of God, that this God of purity and majesty, can vouchsafe to lower Himself to me, so unworthy of His presence? Yes, Lord, I do not deserve that Thou shouldst come to me; say but the word, and my soul shall be healed."

Communicate with these sentiments and the religious feeling which faith inspires, and after receiving this sacred pledge of your salvation retire with respectful and religious modesty, and remain some time in sweet and respectful silence, with eyes closed or cast down, to avoid distraction.

DEVOTIONS AFTER COMMUNION.

ON THE IMPORTANCE OF THE THANKSGIVING AFTER HOLY COMMUNION.

The daily bread which we ask of God in the Lord's Prayer is either bread for our bodies, or the divine Eucharist, which is the bread of our souls. Hence, however anxious others may be in asking for that earthly bread, let us beseech the Eternal Father to give us grace to ask of Him our celestial bread. And as the eyes of the body cannot have the delight of beholding Him, because He is veiled, let us ask Him to discover Himself to the eyes of our soul, and to make Himself known to be that most pleasant and delicious food which can alone preserve our lives.

Now, if, when He lived in this world, He healed the sick by

Digitized by Google

the mere touch of His garments, how can we doubt that He will grant us whatever we ask of Him while He is actually in our house? His majesty is not wont to be a bad paymaster; let us, then, only give Him fitting entertainment. If you are troubled at not seeing Him with your corporal eyes, consider it is not expedient for us; for it is one thing to see Him glorified, and quite another to behold Him as He was when He lived and conversed on earth. Such is our weak nature that we could not endure it; the world itself would be moved, nor would any one be able to stay in it, because by the vision of this eternal truth it would evidently appear that all those things which we value here are a lie and a cheat. And how should such a sinner as I am, who have so highly offended Him, dare to behold Him, or to be so near Him? He is accessible under those accidents of bread; for if the King be disguised we are able to converse with Him without the wonted ceremonies and reverences, and it even appears that He is obliged to suffer this, because He has not made Himself known. But if Our Lord were to manifest Himself visibly, who would dare to approach Him with such tepidity, such unworthiness, and with so many imperfections as ours?

Let us stay, then, willingly with Him, nor lose so fair an opportunity of treating with Him; for the time after communion is the best for conversing with Him. Consider that it is fraught with the richest blessings to the soul, and that our good Jesus then delights much in our company. Take heed, then, that you leave Him not. If obedience calls you to some other duty, endeavor that your soul at least may be still with Our Lord; your Master will not fail to teach you at this time, though you understand not how; but if you immediately fix your thoughts on something else, and you heed Him not, nor regard Him Who is within you, then complain of no one but yourselves.

This, then, is the fitting time for our Master to teach us, and for us to hear Him and to kiss His feet, because He has been pleased thus to instruct us; beseeching Him not to depart from us.

After you have received Our Lord, endeavor then to shut the eyes of the body, to open those of the soul, since you then possess His very person within you; for I tell you again, and would repeat it continually, that if you adhere to this practice as often as you communicate, and endeavor to keep your con-

Digitized by Google

science pure, so that you may be admitted frequently to the enjoyment of this blessing, He will not come so disguised but, as I have said, He will make Himself known in manifold ways, according to our desire to see Him; and our desire should be that He would wholly reveal Himself to us. But if we make no account of Him, and, after we have received Him, go away from Him to seek after base earthly things, what can He do for us? Must He drag us by force to seek Him because He loves to be known by us? No; for men did not treat Him well when He openly exposed Himself to the gaze of all, and told them plainly Who He was; there were very few who believed Him. It is, therefore, a great mercy which He shows to us when He makes us understand that it is He Who is present in the Most Holy Sacrament; but He wills not to be seen openly, nor to communicate His favors and bestow His graces, except on His true friends, who, He knows, earnestly desire Him. Therefore let not any but such as thus lovingly and reverently approach Him venture to importune Our Lord to manifest Himself to them.

THANKSGIVING AFTER COMMUNION.

There is no prayer more agreeable to God, or more profitable to the soul, than that which is made during the thanksgiving after communion.

It is not advisable, as many do, to begin to read immediately after communion: it is then better to spend at least a short time in producing holy affections, and in conversing with Jesus, Who is then within us, and in repeating many times words of tenderness, or some feeling prayer. In affections and prayers it is, then, that the soul should entertain itself with Jesus after communion; for we must know that the acts formed in prayer after communion are far more precious and meritorious in the sight of God than when made at another time; for the soul being then united with Jesus, the value of the acts is increased by the presence of Jesus. We should, moreover, know that after communion Jesus Christ is more disposed to grant graces. St. Teresa says that after communion Jesus places Himself in the soul as on a throne of grace, and then says: "What willest thou that I should do for thee?" meaning, O soul, I am come for the express purpose of granting thee graces; ask Me what thou wilt, and as much as thou willest, thou shalt receive all.

Digitized by Google

Oh, what treasures of grace would you receive, devout soul, if you only entertained yourself with Jesus for an hour, or at least half an hour, after communion! For this purpose you can read the following acts. Be also careful after your prayer is ended to keep yourself during the whole day on which you have communicated united by affections and prayers with Jesus, Whom you have received.

ACTS AFTER COMMUNION.

Act of Faith.—Behold, my God is even now come to visit me, my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine, and at the same time to make me His. So that Jesus is mine, and I belong to Jesus; Jesus is all mine, and I am all His.

O infinite Goodness! O infinite Mercy! O infinite Love! that a God should come to unite Himself to me, and to make Himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what dost thou? Hast thou nothing to say to Him? dost thou not converse with thy God, Who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee, adoring their God, Who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

An Act of Welcome.—Ah, my Jesus, my Love, my infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art Thou? to what a place art Thou come? Thou hast entered my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou come to dwell there? I would address Thee with St. Peter: "Depart from me, for I am a sinful man" (Luke v. 8). Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest I am lost. I embrace Thee, my Life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will nevermore separate myself from Thee, my Treasure; I

Digitized by Google

desire to live and die united to Thee. Most blessed Virgin Mary, seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

Act of Thanksgiving.—My God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

One of Thy servants says that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat: "A God is united to me; a God is mine!" David said: "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) But I; what return shall I make to Thee, my Jesus, Who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, "come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul" (Ps. lxv. 16). Come and bless and thank my God for me, admiring and praising the indeed great graces which He has granted me.

Act of Oblation.—"My Beloved to me, and I to Him" (Cant. ii. 16). Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus, my divine King, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: "My Beloved to me, and I to Him." Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine; I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. And what greater pleasure, says St. Peter of Alcantara, can be found than that of pleasing Thee, most amiable, most loving, most gracious God? I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee,

Digitized by Google

Who always thinkest of my good; my will I will only use to love Thee, my God, my all, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty; in a word, I place my whole body and soul in Thy hands.

Accept, O infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live only to execute, not Thy commands and counsels alone, but all Thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

Act of Petition—O my soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the Eternal Father, Who is lovingly beholding thee? for within thee He sees his beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearest thou not Jesus Himself, Who thus addresses thee: "What wilt thou that I should do to thee?" (Mark x. 51.) O soul, tell Me, what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the goods of the earth—riches, honors, or pleasures—but grant me, I beseech Thee, intense sorrow for the displeasures I have caused Thee; impart to me so clear a light that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only

Digitized by Google

for that which is most pleasing to Thee, and have no other desire than Thy holy love. "Create a clean heart in me, O God" (Ps. l. 12).

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits, and those of Thy most holy Mother, and by the love which thou bearest to Thy Eternal Father.

[Here pause to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in purgatory.]

Eternal Father, Jesus Christ Himself, Thy Son, has said, "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you." For the love, then, of this Son, Whom I now hold within my breast, do Thou graciously hear me, and grant my petition.

My most sweet loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and immaculate conception of the Blessed Virgin Mary!

SHORTER ACTS OF THANKSGIVING.

Lo! my Jesus, Thou hast come, Thou art now within me, and hast made Thyself all mine. Be Thou welcome, my beloved Redeemer. I adore Thee, and cast myself at Thy feet; I embrace Thee, I press Thee to my heart, and thank Thee for having deigned to enter into my breast. O Mary, O my patron saints, O my guardian angel, do you all thank Him for me! Since, then, my divine King, Thou art come to visit me with so much love, I give Thee my will, my liberty, and my whole self. Thou hast given Thyself all to me, I will give myself all to Thee; I will no longer belong to myself; from this day forward I will be Thine, and altogether Thine. I desire that my soul, my body, my faculties, my senses, should be all Thine, that they may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections, and all my life. I have offended Thee enough, my Jesus; I desire to spend the remainder of my life in loving Thee, Who hast loved me so much.

Digitized by Google

Accept, O God of my soul, the sacrifice which I, a miserable sinner, make to Thee, and who desires only to love and please Thee. Work Thou in me, and dispose of me, and of all things belonging to me, as Thou pleasest. May Thy love destroy in me all those affections which are displeasing to Thee, that I may be all Thine, and may live only to please Thee.

I ask Thee not for goods of this world, for pleasures, for honors; give me, I pray Thee, by the merits of Thy passion, O my Jesus, a constant sorrow for my sins! Enlighten me, and make me know the vanity of worldly goods, and how much Thou dost deserve to be loved. Separate me from all attachment to the world, and bind me entirely to Thy love, that from henceforth my will may neither seek nor desire anything but what Thou willest. Give me patience and resignation in infirmities, in poverty, and in all those things which are contrary to my self-love. Make me gentle towards those who despise me. Give me a holy death. Give me Thy holy love. And above all I pray Thee to give me perseverance in Thy grace till death; never permit me to separate myself from Thee again. And I also ask of Thee the grace always to have recourse to Thee, and to invoke Thy aid, O my Jesus, in all my temptations; and the grace to ask Thee always for holy perseverance.

O Eternal Father, Thy Son, Jesus Christ, has promised that Thou wilt grant me everything that I shall ask of Thee in His name: "If you ask the Father anything in My name, He will give it you." In the name, therefore, and by the merits of this Thy Son, I ask for Thy love and holy perseverance, that I may one day love Thee in heaven with all my strength, and sing Thy mercies forever, secure of nevermore being separated from Thee.

O most holy Mary, my mother and my hope, obtain for me these graces which I so desire, as also a great love for thee, my queen; may I always commend myself to thee in all my necessities.

PRAYER OF ST. GERTRUDE.

Wherefore, O Christ Jesus, in union with that all-transcending love wherewith Thou didst most gratefully refer back to their unfathomable source all those streams which flowed forth from the Divinity upon Thy deified humanity, I offer Thee, with

Digitized by Google

the love of the whole universe of Thy creatures, this most holy sacrament, which the all-powerful sweetness of Thine unsearchable divinity drew forth from the depth of Thy loving heart, and which Thou hast now vouchsafed to impart to me, beseeching Thee, with the affections and the yearning desire of all creatures, that Thou wouldst draw up this holy sacrament and communion into Thyself through the love of Thy good and gentle spirit, that it may render Thee that eternal, immense, unceasing, unfaltering praise which Thy inscrutable wisdom knoweth to beseem the transcendent majesty of God the Father, and to gladden and rejoice the goodness of Thine unutterably gracious spirit; that it may be to Thee a full and adequate thanksgiving for all the good and all the grace which Thou hast ever wrought, or shalt ever hereafter work, in the hearts and souls of those who duly receive this divine sacrament; that it may make Thee full reparation and satisfaction for all things wherein my careless preparation, my feeble desire, or my languid devotion have impaired its effect within me; and lastly, that it may give Thee highest praise and thanks for Thine incomprehensible goodness by which Thou hast deigned to admit me, a vile worm of earth, to this royal banquet of heavenly delights. And seeing that my nothingness can make Thee no return for this Thine unimaginable goodness, I offer to Thee now Thy sweetest heart, with all that fulness of gratitude and manifold and consummate blessedness which render it supremely, transcendently, forever, and alone worthy of Thee. Amen.

PRAYER AFTER COMMUNION.

I give thee thanks, O holy Lord, Father Almighty, Eternal God, that Thou hast vouchsafed, for no merit of my own, but for the mere condescension of Thy mercy, to satisfy me, a sinner and Thine unworthy servant, with the precious body and blood of Thy Son, our Lord Jesus Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armor of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my

Digitized by Google

strong defence against the snares of all my enemies, visible and invisible; the stilling and the calm of all my impulses, carnal and spiritual; my indissoluble union with Thee, the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss.

PRAYER.

O sweetest Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou Refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savor, and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee, on Whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of life, Thou fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in Whom my mind and my heart are fixed and rooted firmly and immovably for evermore. Amen.

Digitized by Google

ASPIRATIONS OF LOVE AFTER COMMUNION.

O excess of love! Sacred host, I adore thee within me. One heart is too little to love Thee, my Jesus; one tongue is not enough to praise Thy goodness. O my Saviour, how great are my obligations to Thee for visiting such a poor creature as I am! I offer myself all to Thee in gratitude for so great a favor.

No, I will no longer live in myself, but that Jesus alone should live in me. He is mine, and I am His, for all eternity. Oh, love, love; no more sins! I will never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that Thou, body and soul, art in my breast: Thy divinity is now within me, and united to me.

I adore Thee, and I venerate Thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give Thee glory. But is it possible that Thy infinite majesty should have deigned to visit the least of Thy creatures? With a softened heart, my dear Saviour, I thank Thee for this great gift. I thank Thee for it a thousand times. Grant that I may thank Thee for it as Thou dost deserve. May Thy most holy Mother, and all the angels and saints, give Thee thanks for it! On my part I offer Thee all the praises and thanksgivings that have been and ever shall be offered to Thee by all creatures.

O my God, Thou dost come to unite Thyself to me, to apply to my soul more abundantly the merits of Thy passion, and to sanctify me. Accomplish in me, then, all that Thou didst come to do. My God, Thou art all-wise and all-powerful; let not the fruit of Thy coming be lost: unite Thyself to me, and me to Thee, by an inseparable union and a perfect love. Unite the abyss of Thy mercy with the abyss of my misery, and make me live a life all divine.

My Jesus, Thou knowest what is wanting in me; Thou knowest that without Thee I can do nothing; Thou knowest my weakness: have pity on me; give me humility, purity of heart, love and conformity to Thy holy will, strength against my bad habits, remission of my sins, and grace nevermore to commit them. Give me a thorough contempt for all things, so that I may love none other but Thee. Give me patience to

Digitized by Google

suffer for Thy love all that may happen to me. I hope all from Thee. O most holy Virgin, my dear mother, beg of thy Son, by the love He bears thee, to grant me, for thy sake, all I ask.

My God and my only Good, I am more pleased in Thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from Thee, or diminish them. Come, then, Thou art always welcome; always perfect and infinite in Thy majesty, O my Jesus, my Love, and my God. Come and make me all Thine.

My Saviour, by that infinite goodness which made Thee come down to this earth, I pray Thee let me experience the effects of Thy love in feeling my soul so absorbed in Thee that, despising all earthly things, it may see nothing but Thee, and think of nothing but Thee; that the same love which made Thee die for me on the cross may make me in like manner die in Thee, to live in Thee for all eternity.

O God of my soul, Who meritest to be loved above all creatures, I protest that I hold Thee as the only object of my affections, and I prefer Thee to all the goods of the world, and to myself. I desire to be faithful to Thee, and nevermore to see myself separated from Thee.

I resign and abandon myself entirely to Thee, embracing with all affection and respect Thy will, and Thy just designs over me. And I pray that whatever Thou hast ordained concerning me in time and in eternity may be accomplished; but I hope one day to see Thy divine face and Thy infinite beauty. My God, draw me to Thee, to love Thee and to burn with Thy love, by which I would be entirely consumed. Hide me, I pray Thee, in Thyself, that no creature may ever be able to find me again. O Eternal Father, for the love of Thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of Thee and of Thy Son. Oh, make me know and do all that Thou desirest of me. And Thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from Thy love. Illuminate me with Thy light; so shall I walk straight to Thee, and my will shall be no longer free to give itself to any but Thee.

My God and my all, I will no more seek anything out of Thee, now that I can find all things in Thee. O merciful Father, make me have a care for Thy service, as Thou hast had so

Digitized by Google

much for my good. I wish to employ all my thoughts in seeking ways to please Thee, and in preserving me from offending Thee any more.

O incarnate Lord, make me love Thee, and none other than Thee. Remove from me all occasions which might drive me from Thy love. Let my heart be always occupied in contemplating Thee and serving Thee, Thou that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts Thou hadst redeemed with Thy blood; then may my heart be all Thine, do Thou possess it. See, then, all my wants, and enlighten me; excite me and make me prompt to obey Thy will.

O Jesus Almighty, take from me all that can hinder the effects of Thy power and goodness. I renounce my liberty, and consecrate it entirely to the designs of Thy will. Have pity on me, and cure me of all my impurities and infidelity; fill me with Thy grace and wisdom. I abandon myself wholly to Thee, O my Jesus; I wish to be all Thine, I wish to employ myself with fervor for Thy glory, and to suffer patiently all tribulations at the sight of Thy sufferings. Enable me to employ myself solely in things that are pleasing to Thee. My God, let me discern Thee with a true faith, to know Thee and love Thee; let me know Thy will to fulfil it, let me see myself to confess my deformity, to abhor and humble myself; and in the end let me see Thy divine face in all eternity. Lord, I have wasted my substance, like the prodigal son; but I have not been able to exhaust Thy mercies. Grant that I may take Thy will for the sole guide of my life, and not my own senses nor human respect. Write in my heart the law of Thy love so deeply that it may never be effaced..

My God, even if there were no place of torment for the wicked, I would not leave off loving Thee, and suffering for Thee. Make me correspond to Thy desires. From this time forth Thou shalt be my portion forever. I submit myself with confidence to all that Thou shalt ordain for me in time and in eternity. O incarnate Word, wash my heart with Thy blood, and imprint there, as a sign of Thy love, Thy holy name of Jesus.

Lord, abandon me not into the power of my vices; remember that I am the work of Thy hands; permit me not to become

Digitized by Google

the prey of demons. I am a sinner, it is true, but I have been redeemed by Thy blood. Eternal Father, look at the passion of Thy Son, Whose merits sue mercy for me; these I offer to Thee; by these do Thou detach me from worldly affections and fill me with Thy love, and make me die with resignation, with faith, with confidence, and with perfect love.

O my Jesus, by that eternal love which Thou hast borne me, give me grace to love Thee during the short time that remains for me to live on this earth, that I may afterwards love Thee eternally in heaven. O God of love, make me live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself, to live only for Thy love? I do not even know how to give myself to Thee as I ought. Ah, my God, take me, and make me all Thine!

My God, I wish for my sight only to look at Thee; for my tongue only to speak of Thee; for my heart only to love Thee; for my body only to offer it to Thee; for my life only to sacrifice it to Thee. O God of love, give me Thy love. Infinite Power, help my weakness. Eternal Wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O infinite Goodness, too late have I loved and known Thee; do with me what Thou pleasest; I wish for nothing but what Thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God; ah, unite me wholly to thy Son, speak to Him for me, and obtain for me the grace of following all His inspirations. Thou must teach me to practise the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love Him with all my strength.

My God, enkindle Thy love in me, so that I may seek nothing else but Thy pleasure; so that nothing may please me that does not please Thee; and drive from my heart all things that are not agreeable to Thee. May I always be able to say with true affection: My God, Thee alone do I desire, and nothing more. My Jesus, give me a great love for Thy passion, that Thy sufferings and Thy death being always before my eyes may continually excite my love towards Thee, and make me desirous of rendering Thee some token of gratitude for so much love. Give me also a great love to the Most Holy Sacrament of the Altar, in which Thou hast revealed the great affection Thou dost bear us. Besides this, I beg of Thee to give me a tender

Digitized by Google

devotion to Thy most holy Mother: give me grace always to love and serve her; always to have recourse to her intercession, and to induce others to honor her; and to give me and to all men a great confidence, first in the merits of Thy passion, and next in the intercession of Mary.

I pray Thee to grant me a holy death. Enable me at that moment to receive Thee with great love in the most holy Viaticum; so that, united to Thee, burning with a holy fire, and with a great desire of seeing Thee, I may go forth from this life to embrace Thy feet the first time it shall be given me to see Thee.

O my King, come and reign alone in my soul; do Thou possess it entirely, that it may not serve nor obey anything but Thy love.

O my Jesus, would that I could annihilate myself all for Thee, Who hast annihilated all Thy life for me!

O Lamb of God, sacrificed on the cross, remember that I am one of those souls that Thou hast redeemed with so much suffering and grief. Let me never lose Thee. Thou hast given Thyself all to me, let me be all Thine; let all my eagerness be to please Thee. I love Thee, O immense Good, in order to please Thee; I love Thee because Thou art worthy of it: my greatest sorrow is to think I have been so long in the world without loving Thee.

My beloved Redeemer, make me feel the grief Thou hadst for my sins in the Garden of Gethsemani. O my Jesus, would that I had died before, and had never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life a thousand times than lose Thy grace.

My God, if I had died when I was in sin, I could never love Thee again: I thank Thee for giving me time, and calling me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. For this reason hast Thou borne with me, that I should love Thee; yes, I will love Thee.

Ah, by the blood which Thou hast shed for me, permit me not to betray Thee again: "In Thee, O Lord, have I hoped: I shall not be confounded forever." What is the world? what are riches? what are pleasures? what are honors? God, God, I will have God alone. My God, Thou art sufficient for me, Thou art an infinite good.

Digitized by Google

O my Jesus, bind me altogether to Thy love, and draw all my affections to Thee, that I may love none other but Thee; make me all Thine before I die.

Ah, my God, as long as I live I am in danger of losing Thee. When shall the day come that I can say to Thee: My Jesus, I cannot lose Thee more?

O Eternal Father, for the love of Jesus Christ, despise me not; accept of me to love Thee, and do Thou give me Thy love. I wish to love Thee much in this life, that I may love Thee much in the next.

O infinite Good, I love Thee; but make me know the great good that I love, and give me such a love as Thou dost desire. May I conquer all things to please Thee!

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love Him during all the remainder of my life; and I desire nothing more. My lady and my mother, I trust in thee; thou dost obtain all thou dost ask of thy God; thou dost pray for all who are devoted to thee, pray also for me.

Prayers for the Stations,

OR THE WAY OF THE CROSS.

PREPARATORY PRAYER.

The priest and acolytes, kneeling before the altar, pray as follows:

O JESUS, our adorable Saviour, behold us prostrate at Thy feet, imploring Thy mercy for ourselves, and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of Thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears our hearts may be so touched with contrition and repentance that we may be ready to embrace with joy all the crosses and sufferings and humiliations of this our life and pilgrimage.

V. Thou shalt open my lips, O Lord.
R. And my mouth shall show forth Thy praise.
V. O God, come to my assistance.
R. O Lord, make haste to help me.
V. Glory be, etc.
R. As it was, etc.

Digitized by Google

Then moving in procession to the first station, the following versicle and response are said or sung:

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

First Station.

JESUS CHRIST CONDEMNED TO DEATH.

The Priest reads:

Leaving the house of Caiphas, where He had been blas-



FIRST STATION.—JESUS IS CONDEMNED TO DEATH.



SECOND STATION.—JESUS IS MADE TO BEAR HIS CROSS.

phemed, and the house of Herod, where He had been mocked, Jesus is dragged before Pilate, His back torn with scourges, His head crowned with thorns; and He Who on the last day will judge the living and the dead is Himself condemned to a disgraceful death.

Prayer.

It was for us that Thou didst suffer, O blessed Jesus; it was for our sins Thou wast condemned to die. Oh, grant that we may detest them from the bottom of our hearts, and by this repentance obtain Thy mercy and pardon.

Digitized by Google

AN ACT OF CONTRITION.

O God, we love Thee with our whole hearts and above all things, and we are heartily sorry that we have offended Thee. May we never offend Thee any more. Oh, may we love Thee without ceasing, and make it our delight to do in all things Thy most holy will.

Our Father. Hail Mary. Glory be to the Father, etc.

V. Lord, have mercy upon us.

R. Have mercy upon us.

V. May the souls of the faithful, etc.

R. Amen.

This Act of Contrition and the Our Father, etc., are to be repeated after each station.

While passing from one station to another a verse of the STABAT MATER *is sung or said.*

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

If many persons perform the VIA CRUCIS, the priest, or a part of the people, may sing the verses in order, and the rest of the people repeat after each verse:

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified.

SECOND STATION.

JESUS IS MADE TO BEAR THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

Prayer.

O Jesus, grant us, by virtue of Thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow Thee.

Digitized by Google

Act of Contrition, etc., as before.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had passed.
Holy Mother, etc.

Third Station.

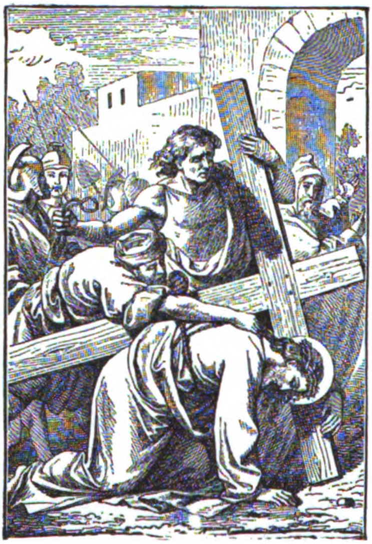
JESUS FALLS THE FIRST TIME UNDER THE WEIGHT OF THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Bowed down under the weight of the cross, Jesus slowly sets



Third Station.—Jesus Falls for the First Time.



Fourth Station.—Jesus is Met by His Blessed Mother.

forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body; He is sore with blows and wounds; His strength fails Him; He falls to the ground under the cross.

Prayer.

O Jesus, Who for our sins didst bear the heavy burden of the cross, and didst fall under its weight, may the thoughts of

Digitized by Google

Thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Act of Contrition, etc., as before.

Oh, how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!
Holy Mother, etc.

Fourth Station.

JESUS IS MET BY HIS BLESSED MOTHER.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Still burdened with His cross, and wounded yet more by His fall, Jesus proceeds on His way. He is met by His Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son for His holy Mother!

Prayer.

O Jesus, by the compassion which Thou didst feel for Thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us, that through the sufferings of thy Son we may be delivered from the wrath to come.

Act of Contrition, etc., as before.

Christ above in torments hangs;
She beneath beholds the pangs
Of her dying glorious Son.
Holy Mother, etc.

Fifth Station.

THE CROSS IS LAID UPON SIMON OF CYRENE.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

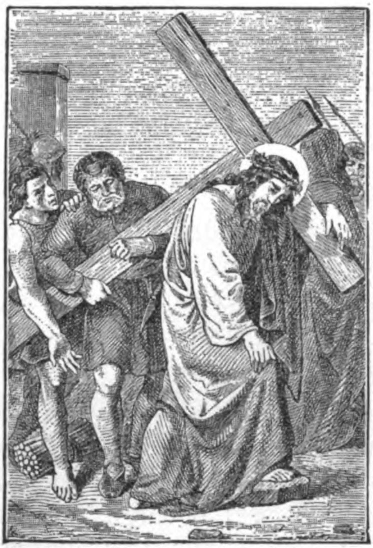
As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His

Digitized by Google

cross. The virtue of that cross changed his heart, and from a compulsory task it became a privilege and a joy.

Prayer.

O Lord Jesus, may it be our privilege also to bear Thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the world; may we never shrink



FIFTH STATION.—SIMON OF CYRENE HELPS JESUS TO CARRY THE CROSS.



SIXTH STATION.—VERONICA WIPES THE FACE OF JESUS.

from sufferings, but rather rejoice if we may be counted worthy to suffer for Thy name's sake.

Act of Contrition, etc., as before.

Is there one who would not weep
Whelmed in miseries so deep
  Christ's dear Mother to behold?
Holy Mother, etc.

SIXTH STATION.

THE FACE OF JESUS IS WIPED BY VERONICA.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Digitized by Google

Priest.

As Jesus proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with a handkerchief. As a reward of her piety the impression of His sacred countenance is miraculously imprinted upon the handkerchief.

Prayer.

O Jesus, may the contemplation of Thy sufferings move us with the deepest compassion, make us to hate our sins, and kindle in our hearts more fervent love to Thee. May Thy image be graven on our minds until we are transformed into Thy likeness.

Act of Contrition, etc., as before.

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?
Holy Mother, etc.

Seventh Station.

JESUS FALLS THE SECOND TIME UNDER THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The pain of His wound, and the loss of blood, increasing at every step of His way, again His strength fails Him, and Jesus falls to the ground a second time.

Prayer.

O Jesus, falling again under the burden of our sins, and of Thy sufferings for our sins, how often have we grieved Thee by our repeated falls into sin! Oh, may we rather die than ever offend Thee again!

Act of Contrition, etc., as before.

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent.
Holy Mother, etc.

Digitized by Google

Eighth Station.

THE WOMEN OF JERUSALEM MOURN FOR OUR LORD.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

At the sight of the sufferings of Jesus some holy women in



SEVENTH STATION.—JESUS FALLS THE SECOND TIME.



EIGHTH STATION.—JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

the crowd were so touched with sympathy that they openly bewailed and lamented Him. Jesus, knowing the things that were to come to pass upon Jerusalem because of their rejection of Him, turned to them and said, "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children."

Prayer.

O Lord Jesus, we mourn, and will mourn, both for Thee and for ourselves, for Thy sufferings and for our sins which caused them. Oh, teach us so to mourn that we may be comforted, and escape those dreadful judgments prepared for all who reject or neglect Thee in this life.

Act of Contrition, etc., as before.

Digitized by Google

For the sins of His own nation
She saw Him hang in desolation
Till His spirit forth He sent.
Holy Mother, etc.

Ninth Station.

JESUS FALLS THE THIRD TIME UNDER THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Jesus had now arrived almost at the summit of Calvary; but before He reached the spot where He was to be crucified His strength again fails Him, and He falls the third time, to be again dragged up, and goaded onward by the brutal soldiery.

Prayer.

O Lord Jesus, we entreat Thee, by the merits of this Thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these Thy sufferings make us to hate our sins more and more.

Act of Contrition, etc., as before.

O thou Mother, fount of love!
Touch my spirit from above,
Make my heart with thine accord.
Holy Mother, etc.

Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

Digitized by Google

Prayer.

O Lord Jesus, Thou didst endure this shame for our most shameful deeds. Strip us, we beseech Thee, of all false shame, conceit, and pride and make us so to humble ourselves voluntarily in this life that we may escape everlasting ignominy in the world to come.

Act of Contrition, etc., as before.

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.
Holy Mother, etc.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time He offers His bruised limbs to His heavenly Father in behalf of sinful nan, and to His fierce executioners to be nailed by them to the disgraceful wood. The blows are struck! the blood gushes forth!

Prayer.

O Jesus, nailed to the cross, fasten our hearts there also, that they may be united to Thee until death shall strike us with its fatal blow, and with our last breath we shall have yielded up our souls to Thee.

Act of Contrition, etc., as before.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.
Holy Mother, etc.

TWELFTH STATION.

JESUS DIES UPON THE CROSS.

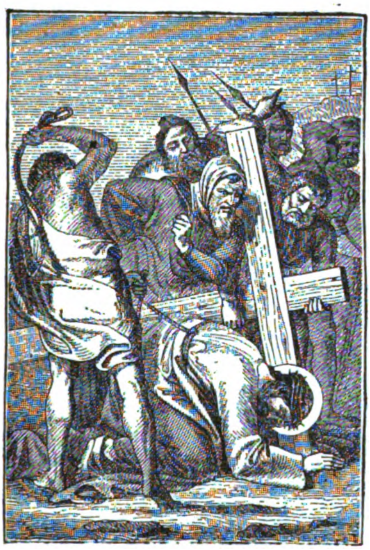
V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Digitized by Google

Priest.

For three hours has Jesus hung upon His transfixed hands; His blood has run in streams down His body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of paradise to the good thief, and committed His blessed Mother and beloved dis-



NINTH STATION.—JESUS FALLS THE THIRD TIME.



TENTH STATION.—JESUS IS STRIPPED OF HIS GARMENTS.

ciple to each other's care. All is now consummated; and, meekly bowing down His head, He gives up the ghost.

Prayer.

O Jesus, we devoutly embrace that honored cross whereon Thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for Thee; and in dying for Thee let us die loving Thee, and in Thy sacred arms.

Act of Contrition, etc., as before.

Let me share with thee His pain,
Who for all my sins was slain,
  Who for me in torments died.
Holy Mother, etc.

Digitized by Google

Thirteenth Station.

JESUS IS LAID IN THE ARMS OF HIS BLESSED MOTHER.

V. We adore Thee, O Christ, and we bless Thee,

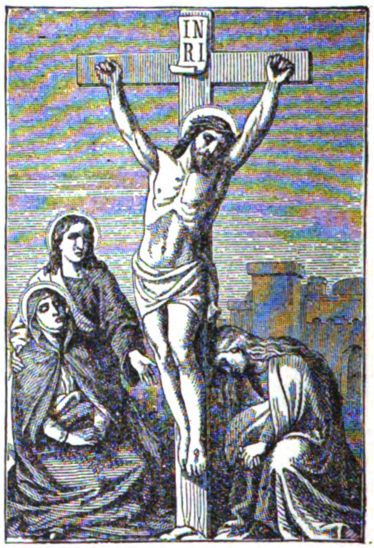
R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's



Eleventh Station.—Jesus is Nailed to the Cross.



Twelfth Station.—Jesus Dies on the Cross.

inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and deposit it in her arms.

Prayer.

O thou, whose grief was boundless as an ocean that hath no limits, Mary, Mother of God, give us a share in thy most holy sorrow in the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a mother unto us; and may He through thee receive our prayer Who for us vouchsafed to be thy Son.

Digitized by Google

Act of Contrition, etc., as before.

Let me mingle tears with thee,
Mourning Him Who mourned for me,
All the days that I may live.
Holy Mother, etc.

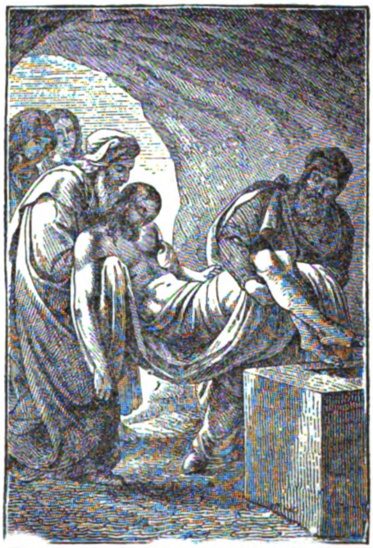
Fourteenth Station.

JESUS IS LAID IN THE SEPULCHRE.

V. We adore Thee, O Christ, and we bless Thee,



Thirteenth Station.—Jesus is Laid in the Arms of His Mother.



Fourteenth Station.—Jesus is Laid in the Sepulchre.

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The body of her dearly beloved Son is taken from His Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Prayer.

We, too, O God, will descend into the grave whenever it shall please Thee, as it shall please Thee, and wheresoever it

Digitized by Google

shall please Thee. Let Thy just decrees be fulfilled, let our sinful bodies return to their parent dust, but do Thou, in Thy great mercy, receive our immortal souls, and when our bodies have risen again place them likewise in Thy kingdom, that we may love and bless Thee forever and ever. Amen.

Act of Contrition, etc., as before.

By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.
Holy Mother, etc.

The Benediction is then given, after which the following antiphon and prayer are sung:

Ant. Christ was made for us obedient unto death, even the death of the cross.

Let us Pray.

Look down, O Lord, we beseech Thee, upon this Thy family, for which Our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever.

R. Amen.

When the Benediction is given with the Cross of the Passion, the following order is to be observed.

Cantor. Grant us, O Lord, a blessing.

Priest. May Our Lord Jesus Christ bless us, Who for us was scourged, loaded with His cross, and crucified.

R. Amen.

Another Form of Prayers for the Stations.

(FOR PRIVATE USE.)

Preparatory Prayer.

RECEIVE, O holy Trinity, this my dutiful service, which I offer unto Thee in union with the merits of Our Lord Jesus Christ, of the Blessed Virgin, and all the saints, to the glory of Thy divine majesty, in satisfaction for my sins, in remembrance of our redemption, and to obtain for the departed rest, for the living grace, and for all everlasting glory. To Thee

Digitized by Google

be praise, and honor, and glory, O blessed Trinity, forever and ever. Amen.

First Station.

CHRIST IS CONDEMNED TO DEATH.

He willingly submitted to that unjust judgment, that He might deliver thee from the sentence of everlasting damnation.

Ant. The wicked have said, reasoning with themselves, but not right: Let us lie in wait for the just, for He is contrary to our doing: He boasteth that He hath the knowledge of God, and calleth God His Father. Let us see if His words be true. If He be indeed the Son of God, He will deliver Him out of our hands. Let us condemn Him to a most shameful death.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary.

V. God spared not His own Son.

R. But delivered Him up for us all.

V. He was offered up, because He Himself desired it.

R. And He opened not His mouth.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, Who out of the bosom of the Father didst descend from heaven to earth, and didst shed Thy most precious blood for the remission of our sins, we humbly beseech Thee that in the day of judgment we may be found worthy to stand at Thy right hand, and to hear Thee say unto us, "Come, ye blessed," etc. Who livest and reignest with the Father, in the unity of the Holy Ghost, God, forever and ever. Amen.

Second Station.

THE CROSS IS LAID UPON CHRIST.

"The wicked have wrought upon my back" (Ps. cxxviii.). Hail, our King! Thou only hadst pity on our sins, and wast led, in obedience to Thy Father, to be crucified, and as a gentle lamb to the slaughter. To Thee be glory, hosanna; to Thee be triumph and victory; to Thee the crown of highest praise and honor.

Digitized by Google

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Our Father. Hail Mary.
V. The chastisement of our peace was upon Him.
R. And by His bruises we are healed.
V. The Lord hath laid on Him the iniquity of us all.
R. For the wickedness of His people hath He struck Him.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Third Station.

CHRIST FALLS THE FIRST TIME UNDER THE CROSS.

How great must be the weight of our sins, under which He fell, Who bears all things by the word of His power!

Ant. Our Lord Jesus Christ humbled Himself unto death, even the death of the cross; for which cause God also hath exalted Him, and hath given Him a name which is above all names.

Lord, have mercy, etc.
Our Father. Hail Mary.
V. Surely He hath borne our infirmities.
R. And carried our sorrows.
V. He was branded for our iniquities.
R. He was bruised for our sins.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Fourth Station.

CHRIST IS MET ON HIS WAY BY HIS BLESSED MOTHER AND ST. JOHN.

Oh, how sharp a sword of grief must have pierced the heart of His Mother and of His loving disciple when they met Jesus thus! Dost thou, too, share with them their sorrow and grief?

Ant. Oh, all ye that pass by, attend and see if there be any sorrow like to my sorrow: therefore do I weep, and my eyes run down with water, because the Comforter, the relief of my soul, is far from me. My eyes have failed for weeping,

Digitized by Google

my bowels are troubled, my heart is turned within me, for the desolation of my Son, because the enemy hath prevailed.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Great as the sea is thy grief.

R. Who shall heal thee.

V. A sword of grief hath pierced thine own soul.

R. That out of many hearts thoughts may be revealed.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Fifth Station.

THE CROSS IS LAID UPON SIMON OF CYRENE.

This man was compelled to carry the cross after Jesus. How great an honor to have carried it willingly! Art thou ready to bear the cross of Christ?

Ant. It behooveth us to glory in the cross of Our Lord Jesus Christ. in Whom is our salvation, Who is our life and resurrection, and through Whom we are saved and delivered.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. God forbid that I should glory, save in the cross of Our Lord Jesus Christ.

R. By Whom the world is crucified unto me, and I unto the world.

V. O faithful cross, thou peerless tree!

R. No forest yields the like of thee, leaf, flower, or bud.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Sixth Station.

CHRIST IS MET BY VERONICA.

How excellent a mirror did Veronica obtain in the image of the face of Christ! Do thou ever contemplate thyself in that mirror.

Digitized by Google

Ant. Behold, we have seen Him without beauty or comeliness, despised and the most abject of men, a man of sorrows and acquainted with infirmity, and His look was as it were hidden and despised; whereupon we esteemed Him not. His appearance is without honor among the living, and His beauty among the sons of men; yet He is beautiful above all the children of men, by Whose bruises we are healed.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. O Lord God of hosts, correct us.

R. Show us Thy face, and we shall be saved.

V. Turn not away Thy face from us.

R. Neither leave Thy servants in displeasure.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

SEVENTH STATION.

CHRIST FALLS DOWN AT THE GATE OF JUDGMENT.

How wilt thou be able to stand before Him in the day of judgment?

Ant. They delivered Me into the hands of the ungodly, and thrust Me among the wicked, and did not spare My soul. The strong men gathered themselves against Me, and stood over Me like giants, gazing upon Me with fierce looks; and, beating Me with cruel stripes, they mocked Me.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. But I am a worm, and no man.

R. The scorn of men and the outcast of the people.

V. All they that see Me laugh at Me.

R. They spoke against Me with their lips, and wagged their heads.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Digitized by Google

Eighth Station.

WOMEN LAMENT OVER CHRIST.

Where are the tears with which thou dost bewail thy sins rather than the loss of any earthly good?

Ant. Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For, behold, the days shall come in which they say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry?

Lord, have mercy, etc.

Our Father. Hail Mary.

V. The breath of our nostrils, Christ the Lord.

R. Is taken in our sins.

V. The crown of our head hath fallen.

R. Woe unto us, for we have sinned.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Ninth Station.

CHRIST FALLS FOR THE LAST TIME AT MOUNT CALVARY.

Oh, how often is Christ pressed down by the weight of our sins!

Ant. O My people, what have I done to thee, or wherein have I molested thee? Answer thou Me. I brought thee up out of the land of Egypt, and thou hast prepared for Me a cross; I led thee through the wilderness forty years, and fed thee with manna, and thou hast beaten Me with buffets and scourges; I gave thee a royal sceptre, and thou hast given My head a crown of thorns. What could I have done more for thee that I have not done?

Lord, have mercy, etc.

Our Father. Hail Mary.

Digitized by Google

V. He is led like a sheep to the slaughter.
R. And, as a lamb before His shearers, He is dumb.
V. He delivered His soul unto death.
R. That He might give life unto His people.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Tenth Station.

CHRIST IS STRIPPED OF HIS GARMENTS, AND IS GIVEN VINEGAR AND GALL TO DRINK.

Art thou unkind and inconsiderate to the poor? What thou dost to them thou dost to Christ.

Ant. O My people, what have I done to thee, or wherein have I molested thee? Answer thou Me. I brought thee out from the house of bondage to the promised land; and when I came to thee from the bosom of My Father thou didst lead Me to the death of the cross. I planted thee My choicest vine, and thou wast made unto Me exceeding bitter; I gave thee to drink out of the rock the water of salvation, and thou madest Me to drink vinegar and gall. What could I have done more for thee that I have not done?

Lord, have mercy, etc.
Our Father. Hail Mary.
V. My strength hath dried up like a potsherd.
R. And my tongue hath cleaved to My jaws.
V. They gave Me gall to eat.
R. And when I was thirsty they gave Me vinegar to drink.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Eleventh Station.

CHRIST IS FASTENED TO THE CROSS WITH DREADFUL NAILS.

How strong are the bands of love with which Jesus hath bound Himself unto thee! How dost thou bind thyself in return unto Him?

Digitized by Google

Ant. O My people, what have I done unto thee? I exalted thee with great power, and thou didst hang Me on the gibbet of the cross; I made thee higher than all nations, and thou hast loaded Me with reproaches and curses; I opened before thee the Red Sea, and thou hast opened My side with a spear. What could I have done more for thee that I have not done?

Lord, have mercy, etc.

Our Father. Hail Mary.

V. What are these wounds in the middle of Thy hands?

R. With them was I wounded in the house of those that loved Me.

V. They have pierced My hands and My feet.

R. And have numbered all My bones.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Twelfth Station.

CHRIST DIES UPON THE CROSS.

Consider what Jesus said and did when He was dying. Oh, that thou too mayst die like Him!

Ant. Behold how the just man dieth, and no man layeth it to heart; and the righteous are taken away, and no one considereth. The just man is taken away from before the face of evil, and the memory of him shall be in peace.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Christ became obedient unto death for us.

R. Even the death of the cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Digitized by Google

Thirteenth Station.

THE BODY OF CHRIST IS TAKEN DOWN FROM THE CROSS, AND LAID UPON THE KNEES OF HIS MOTHER.

Consider the vehement anguish of Mary's soul when she received in her arms the dead body of her Son taken down from the cross, and laid Him on her knees. Love caused her so great grief, and made her truly a martyr. What love and sympathy dost thou feel for thy Saviour?

Ant. To what shall I compare thee, or to whom shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, O virgin daughter of Sion? Great as the sea is thy desolation. O mother of mercy, make me to share with thee the death of Christ; make me a partaker of His passion.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Through thee, O Virgin Mary, may we obtain salvation.

R. From the wounds of Christ.

V. O holy Jesus, grant me to obtain, through Thy Mother,

R. The crown of victory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Fourteenth Station.

THE BODY OF JESUS IS BURIED.

Consider, O my soul, how the body of Jesus was wrapped in spices, and laid in a new tomb. With what honor dost thou receive Jesus thy Redeemer daily, either sacramentally or spiritually? Art thou always endeavoring to be, as it were, a new tomb for the reception of Jesus, bright with the beautiful ornaments of virtue?

Ant. I am counted among them that go down to the pit; I am become as a man without help, free among the dead. O good Jesus, I come here with the women to Thy tomb, sorrowing and lamenting that hitherto I have shown myself so unworthy: confirm and establish the kingdom of Thy grace in my heart.

Digitized by Google

Lord, have mercy, etc.

Our Father. Hail Mary.

V. My flesh shall rest in hope.

R. Thou wilt not give Thy holy one to see corruption.

V. Arise, O Lord, and help me.

R. And deliver me from my sins.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

COMMENDATION.

Look down, O Lord, we beseech Thee, upon this Thy family, for which Our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

PRAYER ON THE HOLY WINDING-SHEET OF CHRIST'S BODY.

O Lord Jesus Christ, Who didst leave the marks of Thy passion on the holy winding-sheet in which Thy most sacred body was wrapped by Joseph when taken down from the cross, mercifully grant that through Thy death and burial we may be brought to the glory of the resurrection. Who livest and reignest, etc.

Daily Exercises for Various States in Life.

PRAYER OF MARRIED PERSONS.

O God, Who didst institute marriage in paradise, and in the New Law didst raise it to the dignity of a sacrament, and Who hast called me, as I hope, thereto, I pray Thee give me grace to live therein peacefully and humbly, to suffer patiently all afflictions and trials that befall me, to rear my children piously, according to Thy will and commandments, to train the members of my family to devotion, and to banish from my house whatever is scandalous, that in and through us Thy name may be praised. Through Jesus Christ our Lord, etc. Amen.

Digitized by Google

PRAYER OF A FARM-HAND.

O almighty, eternal God, Who, for the disobedience of our first parents, didst curse the earth that it brought forth thistles and thorns, Who hast said that in the sweat of our brow we should eat our bread, who hast laid it upon me for my own and for my neighbor's sustenance to cultivate the land in the sweat of my brow, I give myself to Thy divine will, and offer Thee all my bodily acts, in union with those done by my Redeemer, Jesus Christ, while He walked upon earth; I offer Thee my labor in thanksgiving for all the benefits which I have received, in satisfaction for my sins, and, finally, to obtain eternal life. Amen.

PRAYER OF A SERVANT.

My Lord Jesus, Who didst leave the bosom of Thy heavenly Father and come into this world, not that Thou mightest be served, but to serve others, to leave us an example of humility, since it has pleased Thee to give me such station that after Thy example I should serve others, I give myself to Thy will, and will serve others as if I were serving Thee, that with the humble I may one day be exalted in heaven, and for reward receive Thee Thyself. Amen.

PRAYER OF A CHILD.

My Lord Jesus, Who didst become a little child, and as an example for me didst grow in wisdom, years, and favor with God and man, give me grace that through true faith I may know and love Thee, and walk in the way of justice; show me, I humbly beseech Thee, the way of salvation which Thou hast made ready from eternity, that I may walk in the same by the practice of devotion, and at last come to Thee, O Jesus, Who art eternal life. Amen.

VARIOUS PRAYERS TO BE SAID WITH THE SICK.

PSALM VI.

O Lord, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

Digitized by Google

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: oh, save me for Thy mercy's sake.

For there is no one in death, that is mindful of Thee: and who shall confess to Thee in hell?

I have labored in my groaning, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PRAYER FOR A HAPPY DEATH.

Lord Jesus Christ, I beseech Thee by Thy holy wounds, through which man, born in sin, is born again to eternal life, let those wounds stand open to my afflicted soul when it shall depart from this world, that the prince of darkness may not withstand it, nor the powers of the air terrify it, let Thy holy wounds protect it in the last most dangerous combat, Who livest and reignest forever and ever. Amen.

HOW TO SUFFER SICKNESS AND DEATH WITH MERIT.

The sick person should be encouraged by reminding him to unite his pains with those which Christ suffered for us in the garden and on the cross, to submit himself to the will of God, and, if it be His pleasure, to be ready to die.

It is highly meritorious to be resigned to die according to the will of God, to unite one's death with the death of Christ, and to offer it up as a sacrifice for one's sins, and in thanksgiving for mercies received, to add thereby to one's merits in heaven.

PRAYER.

O Lord Jesus, I unite the pains which I now suffer with those which Thou didst suffer in the garden, at the pillar, in the house of Pilate, and on the cross. I also offer up to Thee

Digitized by Google

my death, which I am ready to undergo according to Thy will, for my sins and for Thy greater glory, and I unite it with Thy holy death endured for me on the cross.

AN ACT OF FAITH.

It is useful to recite in the hearing of the sick the Apostles' Creed, and to ask him afterwards whether he believes it all.

If the sick person be weak, some good friend should encourage him to make an act of faith in his heart, and should then say:

I believe in God the Father, God the Son, and in God the Holy Ghost.

I believe that I shall see the goodness of the Lord in the land of the living. I believe that my Redeemer liveth, and that on the last day I shall rise again from the dead.

For one thing have I besought the Lord, again I desire it, that I may dwell in the house of the Lord all the days of my life.

ACT OF HOPE.

In Thee, O Lord, I hope, I shall never be confounded. Thou, O Lord, art full of goodness and meekness. Thou art rich in mercy to all that call upon Thee. Whosoever calls upon the name of Jesus shall be saved.

The Lord loveth all that He hath made, and His mercy is over all His works.

O God, show me Thy protection, that mine enemies may be confounded at seeing that Thou art my consolation and support.

Receive my soul into Thy keeping, for to Thee have I been dedicated; deliver, O God, Thy servant, who trusts and hopes only in Thee.

O Lord, Thou art my helper, my protector, my Redeemer. Lord, my God, delay not to assist me. In God is my strength.

Why art thou so sad, my soul, and why dost thou disquiet me? Hope in God; I will yet give Him thanks. He is the salvation of my countenance and my God.

ACT OF CHARITY.

I will love Thee, O God, Who art my strength, my refuge, and my Redeemer.

Digitized by Google

For Thy glory, my God, I desire to be entirely consumed by this sickness, that so I may be a sacrifice to Thee.

Blessed art thou, O queen of heaven and earth! Oh, that thy name may be praised and venerated from the rising to the setting of the sun.

The sick person must be often reminded to ask forgiveness of all whom he has offended, and to forgive from his heart all who have offended him. St. Augustine, in his last illness, called for the seven penitential psalms, and said them devoutly. For he had been accustomed to say that no one, however piously he might have lived, ought to depart from this world without penance. Every sick person should follow this example and say these psalms, or, in case of being too weak, cause them to be recited for him by another.

It is useful to sprinkle the sick at times with holy water.

THE MEMORARE.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

THE SALVE REGINA.

Hail, holy queen, mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

Digitized by Google

Prayers for Various Occasions.

A PRAYER FOR THE CHURCH, THE POPE, THE CIVIL AUTHORITIES, ETC.

We pray Thee, O almighty and eternal God, Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life our chief bishop, *N.*, the vicar of Our Lord Jesus Christ in the government of His Church; our own bishop [*or* archbishop], *N.* [*if he is not consecrated*, our bishop-elect]; all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy Holy Spirit of counsel and fortitude the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency the Governor of this State, for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens throughout the country, that they

Digitized by Google

may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life be admitted to those which are eternal.

Finally, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed, who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to the Church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

IN ANY NECESSITY.

O God, our refuge and strength, the author of all godliness, give ear to the fervent prayers of Thy Church, that what we ask in faith we may effectually obtain. Through, etc.

IN ANY TRIBULATION.

O Almighty God, despise not Thy people who cry unto Thee in their affliction, but for the glory of Thy name turn away Thine anger, and help us in our tribulations. Through, etc.

IN TIME OF FAMINE OR PESTILENCE.

Grant, we beseech Thee, O Lord, an answer to our hearty supplications; and, Thy wrath being appeased, turn away from us this famine [or pestilence], that the hearts of men may know that these scourges proceed from Thine anger, and cease by Thy mercy. Through, etc.

FOR FORGIVENESS OF SINS.

O God, Who rejectest none that come unto Thee, but in pity art appeased even with the greatest sinners who repent, mercifully regard our prayers in our humiliation, and lighten our

Digitized by Google

hearts, that we may be able to fulfil Thy commandments. Through, etc.

FOR HERETICS AND SCHISMATICS.

O almighty and everlasting God, Who hast compassion on all, and wouldst not that any should perish, favorably look down upon all those who are seduced by the deceit of Satan, that, all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of Thy truth. Through, etc.

FOR OUR FRIENDS.

O God, Who, by the grace of the Holy Spirit, hast poured into the hearts of Thy faithful the gifts of charity, grant to Thy servants, for whom we implore Thy mercy, health both of body and soul, that they may love Thee with all their strength, and cheerfully perform those things which are pleasing unto Thee. Through, etc.

FOR THE SICK.

V. Heal Thy servants, O Lord, who are sick, and who put their trust in Thee.

R. Send them help, O Lord, and comfort them from Thy holy place.

O almighty and everlasting God, the eternal salvation of them that believe in Thee, hear us in behalf of Thy servants who are sick, for whom we humbly crave the help of Thy mercy, that, their health being restored to them, they may render thanks to Thee in Thy Church. Through, etc.

FOR THE DEAD.

O almighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all, whom Thou fore-knowest shall be Thine by faith and good works, we humbly beseech Thee that they for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of Thy goodness (all Thy saints interceding for them), obtain pardon and full remission of their sins. Through Our Lord Jesus Christ, Thy Son, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Digitized by Google

FOR A HUSBAND OR WIFE.

O God, Who hast ordained and sanctified the holy estate of matrimony for replenishing the earth, for mutual consolation, and as a type of the union of Christ and His Church, give me grace both thankfully to accept its blessings, and carefully to fulfil its duties. I beseech Thee continually to bless our union, and to enable us to live together in peace and love, in the faithful discharge of all our duties to Thee and to one another. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which Thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclination in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget Thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with Thee, through Jesus Christ, etc. Amen.

A PRAYER FOR PARENTS, FOR THEMSELVES AND FOR THEIR CHILDREN.

O Father of mankind, Who hast given unto me these my children, and committed them to my charge, to bring them up for Thee, and to prepare them for everlasting life, assist me with Thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear; make me to be gentle, yet firm; considerate and watchful; and deliver me equally from the weakness of indulgence, and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where Thou, O Father, with Jesus, Thy only-begotten Son, in the unity of the Holy Ghost, livest and reignest one God, forever and ever.

O heavenly Father, I commend my children unto Thee. Be Thou their God and Father, and mercifully supply what-

Digitized by Google

ever is wanting in me through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour Thy grace into their hearts, and confirm and multiply in them the gifts of Thy Holy Spirit, that they may daily grow in grace, and in the knowledge of Our Lord Jesus Christ; and so, faithfully serving Thee here, may come to rejoice before Thee hereafter. Through the merits of the same our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth. Amen.

Devotions for the Sick.

If you are attacked by any serious illness, let your first care be to send for a priest and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of fever or the nature of the remedies may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and a sincere repentance and confession of sin are often a more effectual means of recovery than any other.

2. If you have not already made your will, as in prudence you ought, let this also be done in the beginning of your sickness; that so, having settled your temporal affairs, you may apply your soul without disturbance to the spiritual.

3. Engage your best friends to give you timely notice if your illness be dangerous, and not to flatter you with hopes of life when there is little or no hope. Make the best you can of that time, which, perhaps, is to be your last. Admit but few visitors, and talk only on such subjects as may be for your soul's profit.

4. Take care to discharge your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning of your sickness. Forgive all who have in any way injured you, and ask pardon of those whom you have injured.

5. Receive your sickness from the hand of God, with perfect resignation to His holy will, as a just punishment of your offences; frequently offer yourself up to Him, and beg that He will give you patience and sanctify your sufferings, and that He

Digitized by Google

will accept all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.

6. Often get some friends to read to you such prayers as are most affecting and proper for your present condition, especially the penitential psalms, the litanies, acts of the love of God, of patience and resignation, etc.

7. Have the crucifix, or a picture of Christ crucified, always before your eyes; think often upon His passion, hide yourself in spirit in His wounds, and embrace His feet with all the affection of your soul.

8. Aim, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A PRAYER PROPER TO BE REPEATED DAILY IN TIME OF SICKNESS.

O Lord Jesus Christ, behold, I receive this sickness, with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will it should be thus with me, and therefore I submit; Thy will be done on earth as it is in heaven. May this sickness be to the honor of Thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all Thine appointments, to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest; for I am Thy creature, O Lord, who have most ungratefully offended Thee; and since my sins have a long time cried aloud to Heaven for justice, why should I now complain if I feel Thy hand upon me?

But rebuke me not, O Lord, in Thy fury, nor chastise me in Thy wrath, but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to mine iniquities; but, according to the multitude of Thy most tender mercies, have compassion on me. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance, to support me under this my illness! Confirm my soul with strength from above, that I may bear with a true Christian patience all the uneasiness, pains, disquiets,

Digitized by Google

and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be Thou my defence against all the assaults of the enemy, that in this illness I may in no way offend Thee; and if this is to be my last I beseech Thee so to direct me by Thy grace that I may not neglect nor be deprived of those helps which, in Thy mercy, Thou hast ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in Thee, put my whole trust in Thee, love Thee above all things, and, through the merits of Thy death and passion, be admitted into the company of the blessed, where I may praise Thee forever. Amen.

SHORT ACTS OF THE MOST NECESSARY VIRTUES PROPER TO BE INCULCATED IN THE TIME OF SICKNESS.

Lord, I accept this sickness from Thy hands, and entirely resign myself to Thy blessed will, whether it be for life or death. Not my will but Thine be done: Thy will be done on earth as it is in heaven.

Lord, I submit to all the pains and uneasiness of this illness; my sins have deserved infinitely more. Thou art just, O Lord, and Thy judgment is right.

Lord, I offer Thee all that I now suffer, or may have to suffer, to be united to the sufferings of my Redeemer, and sanctified by His passion.

I adore Thee, O my God and my all, as my first beginning and last end; and I desire to pay Thee the best homage I am able, and to bow down all the powers of my soul to Thee.

Lord, I desire to praise Thee forever, in sickness as well as in health; I desire to join my heart and voice with the whole Church of heaven and earth in blessing Thee forever.

I give Thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and Thy whole Church through Jesus Christ, Thy Son; and, above all, for having loved me from all eternity, and redeemed me with His precious blood. Oh, let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which Thou hast revealed, and which Thy holy Catholic Church believes and teaches. Thou art the Sovereign Truth, Who canst neither deceive nor be deceived; and Thou hast promised the Spirit of

Digitized by Google

Truth to guide Thy Church into all truth. "I believe in God the Father Almighty," etc. In this faith I resolve, through Thy grace, both to live and die. O Lord, strengthen and increase my faith.

O my God, all my hopes are in Thee; and through Jesus Christ, my Redeemer, and through His passion and death, I hope for mercy, grace, and salvation from Thee. In Thee, O Lord, have I put my trust; Oh, let me never be confounded!

O sweet Jesus, receive me into Thine arms in this day of my distress; hide me in Thy wounds, bathe my soul in Thy precious blood.

I love Thee, O my God, with my whole heart and soul, above all things; at least I desire so to love Thee. Oh, come now and take full possession of my whole soul, and teach me to love Thee forever!

I desire to be dissolved and to be with Christ.

Oh, when will Thy kingdom come? O Lord, when wilt Thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbor with perfect charity for the love of Thee. I forgive from my heart all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins?

Oh, that I had never offended so good a God! Oh, that I had never sinned! Happy those souls that have always preserved their baptismal innocence!

Lord, be merciful to me, a sinner; sweet Jesus, Son of the living God, have mercy on me!

I commend my soul to God, my Creator, Who made me out of nothing; to Jesus Christ, my Saviour, Who redeemed me with His precious blood; to the Holy Ghost, Who sanctified me in Baptism. Into Thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh, suffer not, O Lord, this mortal enemy of my soul to

Digitized by Google

have any power over me, either now or at my last hour. Oh, let Thy holy angels defend me from all the powers of darkness!

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy angel of God, who art my guardian, stand by me and assist me.

O all ye blessed angels and saints of God, pray for me, a poor sinner.

Holy Communion as a Viaticum.

When the priest has been called to give communion to a sick person, or to administer the last sacraments to the dying, care must be taken to have everything rightly prepared in the sick-chamber. In the first place, see that the room is clean and in perfect order.

A table must be made ready and covered with a white linen cloth, on which should be placed two candles and a crucifix, and a glass of pure water from the spring or well, and if there is any holy water in the house place it near by, or at the door of the chamber. A clean white napkin should also be furnished to serve as a communion-cloth.

When the priest arrives with the Blessed Sacrament, all should kneel and maintain the utmost reverence and quiet till the sick person's thanksgiving is finished.

PRAYERS BEFORE RECEIVING THE HOLY VIATICUM, OR COMMUNION IN SICKNESS.

O infinitely merciful Jesus, a great journey is before me, from this world to eternity. May Thy most holy will be done, my heart is ready. Yes, let me depart from this world, for so it pleases Thee.

But what can I do without Thee, Thou Who art the Way, the Truth, and the Life! Without Thee I should perish of hunger and thirst on the way.

Come, then, O merciful Jesus, before I die. Come, and delay not; strengthen me through the Most Holy Sacrament of the Altar; strengthen me with Thy most holy flesh and blood,

Digitized by Google

that by the power of this strong bread of angels I may attain to the view of Thy divine countenance.

As the hart panteth after the fresh fountains of water, so my soul longs for Thee, O my God, Thou living fountain of all good. Oh, when shall I come and appear before Thy face? When shall my feet stand in Thy delightful tabernacles, in the house of my Lord?

Why art thou sorrowful, O my soul, and why art thou disquieted? Hope in God. See! thy Beloved comes. He will come, strengthen thee, and take thee from the desert of this life to thy heavenly home.

Ah, come, then, my Saviour! come, beloved Jesus, come, and tarry not too long! I desire to enjoy Thee as the true paschal Lamb before I die and depart.

Come, O sweetest Jesus, come, and enter my heart, unite Thyself to me, remain with me, until I have overcome everything, and have conquered death.

Come, O Jesus, come, and lead me to the heavenly banquet in Thy Father's house! Prepare for me a dwelling there, as Thou hast promised, that I may be forever with Thee, and rejoice with Thee forever. Amen.

PRAYERS AFTER THE HOLY VIATICUM.

Remain for some time silent, in quiet and sweet union with your beloved Saviour. Excite in your heart a lively faith in His personal presence. Breathe forth many sighs of gratitude and love to Him for all the temporal and spiritual blessings that He has bestowed on you during your whole life, but especially that He has so often fed you with His holy body, and has even granted you this last favor, to be your food and support on the way to eternity.

O my dearest Jesus! I am now in possession of everything to complete happily my pilgrimage here on earth, for I possess Thee, the Way, the Truth, and the Life.

Thou art the Way, and wilt guide me safely to my heavenly home. Thou art the Truth, and wilt illuminate the darkness and the shadows of death. Thou art the Life, and art leading me to life eternal. For should I walk in the midst of the shadow of death, I fear no evils, for Thou art with me, my helper and protector!

Digitized by Google

O crucified Jesus, Thou Who didst institute this holy sacrament for a memorial of Thy bitter passion, may the merit of Thy passion not be lost on me. Thou Who forgivest sins, purify me from every stain of sin, that I may appear entirely pure before Thee.

Living Bread from heaven! support my weakness by Thy grace, that I may not yield in the last struggle; that my faith may not waver, my hope sink, and my love grow cold. O my most gracious Saviour, let this holy Viaticum be a pledge of my eternal salvation!

Now, O Lord, let me, Thy servant, depart in peace, for mine eyes have seen Thee, the Saviour of the world, and my heart hath received Thee. Bless me, O Jesus! I will not let Thee go until Thou hast given me Thy holy blessing for my journey to eternity.

O Jesus, Thou art my life, and death is my gain.

O Jesus, my love, my God, my desire, my all!

Extreme Unction.

The priest in administering this sacrament anoints the five principal senses of the body,—the eyes, the ears, the nostrils, the lips, the hands and the feet,—because these may have been employed, during life, in offending God. At each anointing he pronounces these words: "By this holy unction, and by His own most tender mercy, may the Lord pardon thee whatever sin thou hast committed by thy sight, hearing," etc.

The sick person should endeavor to prepare himself to receive this sacrament by acts of sincere contrition for all his sins, by great confidence in the tender mercies of his Redeemer, and by a perfect resignation of himself to the holy will of God.

A PRAYER BEFORE EXTREME UNCTION.

O Lord, Thou hast mercifully provided remedies for all our necessities; grant me Thy grace so to use them that my soul may receive all those good effects which Thou didst intend in their institution. I desire now to be anointed, as Thou hast commanded by Thine apostle; grant, I beseech Thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the cross, for Thy glory,

Digitized by Google

and for the destruction of sin. Give me true patience to support all the pains and trouble of my illness; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for Thy glory let this be the means to restore it. Behold, I approach to this holy ordinance with a firm faith and confidence in Thy goodness, that Thou wilt not forsake me in this time of my distress, but that Thou wilt stand by me with Thy grace, and defend me from all evil, and prepare my soul for a happy passage.

* My eyes have seen vanities, but now let them be shut to the world, and open to Thee alone, my Jesus, and pardon me all the sins which I have committed by my seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to Thy word, to Thy commandments, to Thy calls, and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions; now let my heart and prayers ascend like incense in Thy sight, and pardon me, O Jesus, all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting; now let its whole business be to cry for mercy, and pardon me, dear Jesus, all the sins which I have committed by words, or by excesses in eating or in drinking.

My hands have been full of evil, they have wrought many follies, injurious to myself and to my neighbor; now let them be lifted up to heaven in testimony of a penitent heart, and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in the way of Thy commandments, and forgive me, O Lord, all the sins which I have committed by my disordered steps.

Let my heart be now Thy temple, the temple of Thy Holy

* While the priest is administering the sacrament to the sick person, one of the assistants may, before each anointing, read one of these short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person.

Digitized by Google

Spirit, and pardon me all the sins by which I have banished Thee from my heart, and defiled my soul.

By this holy anointing, and the power of Thy grace, O God, forgive me all my sins, and convert my heart wholly to Thee, that I may cheerfully submit to death in punishment of my offences, and so enter into Thy eternal rest. Amen.

A PRAYER AFTER EXTREME UNCTION.

O my God, by Whom I have been created, redeemed, and sanctified, Who hast preserved me from many dangers, both of soul and body, Who hast nourished me with the adorable sacrament of Thy body and blood, and granted me the grace to receive the rites of Thy Church, in preference to so many others who are carried off by sudden death, for these and all other blessings which I have received from Thee I give Thee most humble thanks from the bottom of my heart. And I beseech the Blessed Virgin Mary, and all saints and angels, with me and for me, to give thanks unto Thee for all Thy mercies. To Thee I resign my heart. Into Thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in Thy mercy, into those loving arms which were extended on the cross for my redemption, and admit me into the embraces of Thine infinite charity. I desire not to be freed from my pains, since Thou knowest what is best for me. Suffer me never to murmur, but grant me patience to bear whatever Thou wilt, and as long as Thou wilt. Should it be Thy will to inflict greater punishments on my weak body and languishing soul than those which I now suffer, my heart is ready, O Lord, to accept them, and to suffer in whatever manner and whatever measure may be most conformable to Thy divine will.

This one grace I most humbly beg of Thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of Thy glory, there to see and enjoy Thee in the company of the blessed for a never-ending eternity. Amen.

PRAYER IN A BURIAL-GROUND.

Hail, all ye faithful souls of Christ, may He give you rest, Who is Himself the one true Rest. May Jesus Christ, the Son of the living God, Who for our salvation and for that of all

Digitized by Google

mankind was born of the immaculate Virgin, and redeemed you with His precious blood, bless you, release you from your pains, raise you up in the day of judgment, and place you with His holy angels.

Devotions to the Sacred Heart.

MEDITATION FOR THE EVE OF THE FIRST FRIDAY OF THE MONTH OF THE SACRED HEART.

AMONG those who make profession of piety but few know Jesus Christ and the treasures of His mercy; for this cause they give themselves up imperfectly to His love.

Nothing can be more pleasing to the loving heart of Jesus than the childlike and unlimited confidence which we testify towards Him. It is related in the life of St. Gertrude that one day, as she reflected on the extraordinary graces which she had received, she asked herself how the revelations with which she had been favored could be made known to mankind with the greatest profit to their souls. Our Lord vouchsafed her this reply:

"It would be good for men to know, and never to forget, that I, their God and Saviour, am always present in their behalf before My heavenly Father. This should never be forgotten, that when through human frailty their hearts incline to sin I offer for them my merciful heart; and when they offend God by their works I present to Him My pierced hands and feet in order to appease the anger of divine justice."

Our Lord Jesus Christ, says the great Apostle, is the mediator between God and man. He is now ascended into heaven in order to aid our prayers by His powerful mediation. "Fail not," says the devout Blosius, "to offer your good works and pious exercises to the most sweet heart of Jesus, in order that He may purify and perfect them; for His heart, so full of tenderness, takes delight in so divine a work. He is always ready to perfect in you whatever He sees imperfect or defective. Confidence is a key to the heart of Jesus. What may we not obtain from our fellow-creatures by the confidence we place in them? How much more, then, will it not obtain from God? How marvellous will be its effects if united with an absolute dependence on Him!"

Digitized by Google

Thus, when animated by faith, Peter walked on the waters as on dry land; but from the moment that fear entered his mind the waters lost their sustaining power, and his compassionate Master, extending His hand, said to him, "O thou of little faith, why didst thou doubt?"

On another occasion also the tempest threatened to ingulf the apostles; but Jesus said to them, having commanded the winds and the sea: "Where is your faith? why are you fearful? have you, then, no faith?" In order to inspire us with a more lively confidence Our Lord Jesus Christ vouchsafed Himself to teach us the prayer which we address to God; so that our heavenly Father, touched by the words of His own Son, might refuse us nothing which we ask in His name; for this He would have us call Him by the sweet name of Father. But as this is not enough, in order to dispel all our diffidence, He carries His condescension even so far as to promise by a solemn oath to be always ready to listen to us. "Amen, amen, I say to you, whatever ye shall ask I will do." "Timid souls," He would say, "I swear to you by Myself, Who am the Way and the eternal Truth; by Myself, Who hate falsehood, and Who will punish perjury with eternal damnation; by Myself, Who can no more lie or deceive than I can cease to be that which I am, I swear promises, to you that I will grant what you ask of Me." These are Thy O my God, says St. Augustine; and who can fear being deceived when he relies on the promises made by uncreated Truth? When an upright man pledges you his word, you would believe that you erred if you showed after this any doubt or fear. "But if we receive the testimony of man," says St. John, "the testimony of God, is it not greater?" Our divine Saviour holds Himself so honored by this confidence that in a thousand passages in the Gospel He attributes more to the miraculous efficacy of prayer than to His own mercy. Not saying to those who have recourse to Him, "It is My goodness and My power;" but, "It is thy faith, thy confidence, which has saved thee." Our Lord Jesus Christ revealed to St. Gertrude that he who prayed to Him with confidence was sure to obtain his request —that He could not do otherwise than listen to his prayers. "Whatever may be the grace you request," says Our Lord, "be sure of obtaining it, and it will be granted you." This it is which St. John Climachus expresses in a like manner when he

Digitized by Google

says, "Every prayer offered up with confidence exercises over the heart of God a kind of violence, but a violence which is sweet and pleasing to Him." St. Bernard compares the divine mercy to an abundant spring, and our confidence to the vessel which we make use of in order to draw these saving waters. The larger the vessel the greater the abundance of the grace we shall bring away. Moreover, this is conformable to the prayer of the psalmist, who sues for mercy in proportion to His confidence: "Let Thy mercy be upon us, O Lord, according to the hopes we have placed in Thee."

God has declared that He will protect and save all those who put their trust in Him. "Let them be glad, then," exclaims David; "let all those rejoice who hope in Thee, O my God; for they shall be happy for all eternity, and Thou wilt never cease to dwell in them." He elsewhere says, "He who places his trust in the Lord shall dwell under the protection of the God of heaven." "Yes, Lord," says St. Bernard, "it is hope alone which opens to us the treasure of Thy mercies." "The efficacy of prayer," says St. Thomas, "is drawn from faith which believes in the promises of God, and confidence in the holy promises which He has made to us."

We see, in short, in the sacred writings that the Son of God seems to take the faith of those who address themselves to Him as the rule for the help and the graces which He grants them, not only doing what they wish, but in the manner in which they ask it.

Grace is attached to confidence; it is a kind of axiom that he who puts his trust in God shall never be confounded. And the wise man defies a contrary example to be cited amongst all the nations of the world. "Our souls should be filled with consolations," says St. Ambrose, "when we remember that the graces which God grants us are always more abundant than those which we ask;" also, "that the fulfilment of His promises always exceeds our hopes," as says Ecclesiastes. "Let us have, then, a firm confidence," as St. Paul recommends us, since the Lord has promised to protect whosoever hopes in Him; and when obstacles present themselves which seem very difficult to overcome let us say with the Apostle, "I can do all things in Him Who strengtheneth me."

Who, indeed, was ever lost after having placed his trust in God?

Digitized by Google

But we need not always seek a sensible confidence—it will suffice if we earnestly desire it, for true confidence is an utter dependence on God, because He is good, and wishes to help us; because He is powerful, and able to help us; because He is faithful, and has promised to help us.

Example.

The venerable Mary of the Incarnation relates that it was revealed to her on a certain occasion that the Eternal Father was insensible to her prayer. She sought to know the cause, and an interior voice said to her: "Petition Me through the heart of My Son, through which I will hear thee." Address yourselves to the heart of Jesus, the ocean of love and mercy, and He will obtain for you, pious soul, and also for all poor sinners, the most signal graces.

Some time before her death St. Mechtilde earnestly asked of Our Lord an important grace in behalf of a person who had asked her to pray for her. Seized with fear at the sight of the terrible judgments with which the justice of God would visit this soul, she was weeping bitterly, when Our Lord addressed to her these consoling words, "My daughter, teach the person for whom you pray that she must seek all she desires through My heart."

There is no heart so hard as not to be softened by the heart of Jesus, nor any soul so disfigured by the leprosy of sin that His love cannot purify, console, and heal.

MEDITATIONS FOR THE FIRST FRIDAY OF THE MONTH.

At the hour of our death, when life, like a false friend, is about to forsake us, we must, in a special manner, increase our confidence in the Heart of Jesus.

It is said that Our Lord appeared one day to a holy soul who had conjured Him to grant to a pious person a happy passage from this life, and addressed to her these consoling words:

"My daughter, where is the pilot who, having brought into port a vessel laden with precious stones, sinks it in the sea at the moment of his arrival? Can you suppose that, after having granted so many graces to this soul in the course of her life, I shall abandon her at the end thereof?"

Let us lean on the heart of Jesus; and driven on the stormy

Digitized by Google

sea of this world, under the protection which He grants to those who love Him, we shall one day triumphantly enter the desired port, and enjoy the eternal blessings of that holy guidance.

Death was always precious in the sight of God, for Jesus was to pass through its portal; it is precious to Him still, for Jesus has died.

No one who is devout to the heart of Jesus will fail to find at the moment of his death more excellent and abundant treasures than he had ever expected to receive. Death, precious to Himself, will not Our Lord render it also inexpressibly so to us? Faith cannot mistake the proofs of His tenderness. If we may venture to say so, the exile of the being He created is a sorrow to Him as much as to the soul itself; for, like a tender father, God desires that His children should be with Him in His kingdom. Of all the hours of life this is the one which is the most precious in the sight of God, exerts the greatest power over His love, and for this very reason has such a mighty influence over His mercy and justice.

In order to receive the fulness of the new life to be merited by repentance through the divine reparation every man must undergo the terrible suffering of death; but is not this suffering, caused by sin, like all other trials, a token of love on the part of God? Without death life could not attain to its end; without death how could the soul ever reach eternal life?

The rebel angel escaped the sentence of death, but for him there was no resurrection. It is decreed that man should die, or, rather, the soul, cleansed by the blood of Our Lord, and vivified by His love, passes into eternity before the body which it shall one day glorify; united together they are called by Jesus to reign in heaven in a state so exalted that it could not have been won by primeval innocence.

Even in this world, without awaiting the eternal glorifying of humanity, the most beloved amongst the friends of God experience through their whole being a marvellous transformation which robs death of its terrors, and wholly disengages them from this transitory world. The interior light by which they are led is no longer human, but divine, through Jesus; and a supernatural love is substituted for that natural love which they made their law; and not only are their criminal affections destroyed, but the love of God above all things gives them, even in this life,

Digitized by Google

a foretaste of heaven. They feel no longer an engrossing care for the preservation of the body, but sigh after death, crying incessantly to God, with St. Paul, "I desire to be dissolved, and to be with Christ." They exult when they hear the clock strike, at the thought that one hour less remains for them to pass in this exile; death is no longer a passage of sorrow, but the desired way by which they shall go to the Lord; they sigh after it, they desire it, and would fain hasten the moment of its approach by the ardor of their desire for the enjoyment of a never-ending eternity. One single thing restrains them: it is when the perfection of love imposes on them a law of charity yet stronger, which would detain them in this world for the glory of God and the good of their brethren; "for," says St. Teresa, "thus do souls arrive at a strict union with Jesus."

Thus ardently they have desired to die in order to enjoy the presence of Our Lord; this is their martyrdom that their exile is prolonged; yet they are so inflamed with the desire of knowing Him, of making His name hallowed, of being useful to the souls of others, that far from sighing after death they would wish to live for many years, even amidst the greatest sufferings, too happy in being able to add to the glory of their divine Master.

Perfect submission in death is an act of entire adoration, a magnificent profession of faith and praise; its beauty consists in the cheerful and ready sacrifice which the creature makes to the Creator of the life which He had given, shadowing forth God's power in all its grandeur. Death beholds the soul already in adoration annihilated at the thought of the near approach of eternity; this, we may well imagine, is the kind of death the angels love to contemplate. The soul takes to itself no merit, places no trust on the way in which it has served God, and desires to possess even the smallest consolation the Church can bestow. It is specially attracted by the sanctity of God, which makes it aspire to become pure, pure almost beyond conception, in order to appear before the inviolable majesty of God; relying only on His mercy; never losing its confidence in the greatness of the divine compassion, but fearing lest its offences may be beyond the reach of pardon; dying the death of a child, with its eyes fixed on the countenance of its tender Father. Why, then, when in a state of grace, should we entertain a fear of

Digitized by Google

death? "Whosoever dwelleth in love, dwelleth in God, and God abides in him." He who loves God is then sure of His grace, and dying in this state is certain of enjoying forever the sovereign good in the habitations of the elect. And can such a one fear death? David has, however, said that no living man is entirely pure in the sight of God. Thus no one should have the presumption to hope for salvation through his own merits; for, except Jesus and Mary, no one was ever exempt from sin. But we need not fear death when we have a true sorrow for our faults, and place our confidence in the merits of Jesus, Who came on this earth in order to redeem and save sinners, for whom He shed His blood, for whom He died. "The blood of Jesus Christ," says the Apostle, "cries more loudly in favor of sinners than the blood of Abel for vengeance against Cain." Grace transforms into a brilliant light that which by its nature was plunged in darkness and obscurity, and the plaintive cry of our misery is changed into a song of triumph; for the fetters which yet separate the soul of the dying from the heavenly Jerusalem are so near being severed asunder that the triumphant alleluias of heaven mingle with the lamentations of earth, and the last gaze of repentant love is tenderly fixed on the crucifix till earth fades from view.

The transit of the creature from time to eternity is dear to the Creator; for "precious in the sight of the Lord is the death of His saints." Let us throw aside, then, those vain fears of death, and regard it as a tribute which all must pay to nature. Let us be ready cheerfully to leave this world when Our Lord shall call us to the land where the saints await us, and where we shall meet those who have instructed us in the faith, and whose victory will in some measure supply for the negligence with which we have performed our own duties toward our heavenly Father.

Let us unite ourselves to those glorious troops of blessed spirits who are seated in the kingdom of God with Abraham, Isaac, and Jacob; into which the good thief entered in triumph after a life of sin, and now enjoys, in the company of the elect, the ineffable delights of paradise; where there is no darkness nor storms, no intense heat, excessive cold, sickness, or sorrow; and where there is no need of the light of the sun, because the Sun of justice alone enlightens the heavenly Jerusalem.

Digitized by Google

Example.

We read the following touching account in the life of St. Gertrude: The saint once heard a preacher insist strongly on the strict obligation of a dying person to love God above all things, and to entertain for his sins a contrition founded on love. She believed this to be an exaggerated doctrine, and that if pure love was necessary very few persons would die in the proper dispositions. She became interiorly disturbed, and a cloud obscured her mind; but Our Lord Himself vouchsafed to dispel her fears, telling her "that in the last struggle, if the dying person had during life sought to please Him, and to lead a Christian life, He would so mercifully reveal Himself that His love would penetrate into the inmost foldings of the heart, causing it by His presence to make acts of the most perfect contrition"; and, added Our Lord, "I would have My elect to know with what a great desire I wish them to be united to Me at that important moment. Let this be made known, so that men may rely no less on this last merciful grace than on all the others which My love has lavished upon them."

Let us propagate this consoling truth, so well calculated to inflame our hearts with the most lively love for so merciful a God.

Practice.—Let us pray to the agonizing heart of Jesus for the eighty thousand persons who, it is computed, die daily in this world.

EJACULATORY PRAYER.

O sweet Jesus! grant that I may die the death of those devoted to Thy divine heart.

[His Holiness Pius IX., by a brief dated 29th September, 1859, granted an indulgence of three hundred days, extended afterwards by a new rescript to three years, and a plenary indulgence once a month, on the usual conditions, to the recital of the following prayers. They are applicable to the faithful departed.

Intentions to be made during Mass, either at the offertory, immediately after the consecration, or at the communion of the priest.]

Eternal Father, I offer to Thee the sacrifice which Thy divine Son made of Himself on the cross, which sacrifice He now renews on our altars. I offer it in the name of all mankind, with the Masses which are now being celebrated, and which

Digitized by Google

will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits; to appease Thy justice, provoked by our sins; to give Thee the satisfaction Thou dost expect; also to obtain grace for myself, for Thy Church, and for the whole world, as also for the souls in purgatory.

O Lord, I offer Thee the Masses which are being said throughout the world, in the name of all mankind, for Thy glory and the salvation and benefit of Thy creatures. O Lord, I desire to offer up myself to Thee for all the intentions for which Thou now offerest Thyself to God Thy Father.

PRAYERS TO BE SAID IN TIME OF TROUBLE.

Look down, O holy Father, from Thy sanctuary in heaven, Thy dwelling-place, and behold this sacred victim which our great High Priest, Thy holy, innocent, and well-beloved Son, Our Lord Jesus Christ, offers to Thee for the sins of us His brethren, and let not Thy wrath be kindled on account of the manifold transgressions of the world. Behold the voice of the blood of our brother, Thy first-born Son, Jesus, cries to Thee from the cross. Give ear, O Lord, be appeased; O Lord, hearken, and do; tarry not for our own sake, O our God, for Thy name is invoked upon this house and city, and upon all Thy people; and deal with us according to Thy infinite mercy, through the same Jesus Christ our Lord, etc. Amen.

V. That Thou wouldst vouchsafe to bring us to true penance.

R. We beseech Thee, hear us.

V. That Thou wouldst vouchsafe to defend this house and city, and all Thy people, to keep them in peace; to guard, preserve, and look down on them with Thy most tender pity.

R. We beseech Thee, hear us.

V. Through the holy mysteries of man's redemption.

R. Let Thy mercies quickly prevent us, O Lord, and spare Thy people.

V. Through the merits and intercession of Thy blessed Mother, and of all the saints.

R. Let Thy mercies, etc, as above.

V. Holy Mary, conceived without original sin, and all ye angels and saints, intercede for us to Our Lord.

Digitized by Google

R. That the mercies of our Lord may quickly prevent us; and that He may spare His people, that so we may rejoice with Him forever and ever. Amen.

Let us pray.

Almighty and merciful God, may Thy most holy will be done at all times and in all things, according to Thy infinite and eternal mercy, through Christ our Lord. Amen.

CONSECRATION TO THE SACRED HEART OF JESUS.

Heart of Jesus, infinitely holy and merciful heart, I give myself to Thee without reserve, and forever. I abandon to Thy care my present and my future; under Thy protection and for Thy greater glory I wish to begin, continue, and finish all my actions. I confide to Thy love every day of my life, and will repeat every morning, in union with the holy sacrifice of the Mass, this filial consecration. Thy heart, O Jesus, shall henceforth be my consolation. I will invoke it in my trials, in my difficulties, in my fears. Banish from my mind every desire, every resolution and action which is not conformable to Thy holy will. Suffer me not to yield to temptation, preserve me in purity of heart; be Thou to me a buckler against my own weakness every moment of my life; be Thou my help in death, and my reward in eternity. Amen.

Jesus, most charitable Jesus, meek and humble of heart, forgive us our sins, give us Thy peace, and remember us in Thy kingdom!

May the heart of Jesus be everywhere loved.

Jesus, meek and humble of heart, render my heart like unto Thine.

ACT OF REPARATION TO THE SACRED HEART OF JESUS.

O adorable heart of my Saviour Jesus! loving heart of my good Master, how great is Thy tenderness in remaining for me in the divine Eucharist! Alas, Thy creatures forget Thy love, despise Thy complaints, and withdraw themselves from Thee, forgetting that, in Thy agony in the garden, Thou didst endure all the bitterness of our sins. We now again by our iniquities renew Thy sorrows. Thou languishes there with love and sad-

Digitized by Google

ness, and how few think of Thee, care for Thee, or are touched by Thy sorrows! Let me at least listen to Thy tender complaint, for I desire to repair the outrages which are unceasingly directed against Thee. Prostrate, annihilated in spirit before the holy tabernacle in which Thou dost display Thy love, I beseech Thee to pardon my sins, and those of the whole world, for their contempt and indifference, their insults and their sacrilege. If I cannot wash away with my blood my own faults and those of all Thy guilty children, may I at least silently weep over the outrages of which Thou art the victim? Oh, that I could dispose of the hearts of all mankind, and fill them with contrition and with gratitude, in order to offer them to Thy love as the only homage which it desires to receive! Lord Jesus, I offer myself as a holocaust. Behold my heart, purify it, consume it with love, sacrifice it to Thy will, that henceforth I may love Thee only, and live only to love Thee. Guard Thou my heart, lest I should reclaim it; hide it in Thy wounds as in a safe asylum, so that there I may live and die in order to be united to Thee forever. Amen.

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS TO BE RECITED EVERY DAY OF THE MONTH OF JUNE.

O Jesus, I consecrate to Thee my heart; place it within Thine own. It is in Thy heart I wish to dwell, through Thy heart I wish to love, and in Thy heart that I desire to repose, unknown to the world and known to Thee alone; it is from this heart of Thine that I would draw that ardent love which should consume my own, and by which I shall find strength, light, courage, and true consolation. When I languish, it will animate me; when sad, it will give me joy; when afflicted and in trouble, it will encourage me.

O heart of Jesus, let my heart be the altar of Thy love, my tongue publish Thy goodness, my eyes be unceasingly fixed on Thy wounds, my mind meditate on Thy adorable perfections, my memory preserve forever the precious remembrance of Thy mercies; let everything in me express my love for Thee, O Jesus, and my heart be ever ready to make any sacrifice for Thee.

O heart of Mary, after the heart of Jesus the most loving,

Digitized by Google

compassionate, and merciful of all hearts, present to the heart of thy Son this my consecration, my love, my resolution. That heart will be softened at the sight of my miseries, and deliver me from them; and after having been my protectress in this world, O Mother of Jesus! be thou my queen in heaven.

PRAYER OF ST. ALPHONSUS DE LIGUORI TO THE SACRED HEART.

O adorable heart of my Jesus, heart created expressly for the love of men, until now I have shown towards Thee only ingratitude. Pardon me, O my Jesus. Heart of my Jesus, abyss of love and of mercy, how is it possible that I do not die of sorrow when I reflect on Thy goodness to me and my ingratitude to Thee? Thou, my Creator, after having created me, hast given Thy blood and Thy life for me; and, not content with this, Thou hast invented a means of offering Thyself up every day for me in the Holy Eucharist, exposing Thyself to a thousand insults and outrages. Ah, Jesus, do Thou wound my heart with a great contrition for my sins, and a lively love for Thee. Through Thy tears and Thy blood give me the grace of perseverance in Thy fervent love until I breathe my last sigh. Amen.

ACT OF ZEAL.

Through the heart of Jesus, my way, truth, and life, I approach Thee, O Eternal Father. I adore Thee for those who adore Thee not. I love Thee for those who love Thee not. I acknowledge Thee for all who are wilfully blind; who through contempt do not acknowledge Thee. I wish through this divine heart to satisfy for the duties of all mankind. In spirit I go throughout the world to seek for souls redeemed by the precious blood of my divine Lord, in order to make reparation for all through this divine heart. I embrace them in order to present them to Thee through Him, and through Him I beg the grace of their conversion. Ah, Eternal Father, wouldst Thou suffer them not to know Jesus, and not live for Him Who died for them? Thou seest, O heavenly Father, that as yet they do not live. Ah, make them live in this divine heart. Thou knowest, O Incarnate Word, Jesus my beloved, all that I desire to say to Thy divine Father through Thy divine heart and holy soul; for Thou art in Thy Father, and He is in Thee. Grant, then, my

Digitized by Google

request. In union with Thee I present these souls to Him. Grant that they may be one with Thee. Amen.

PRAYER TO THE SACRED HEART.

Most sweet Jesus, Who repulsest no one, but Who dost welcome even the greatest sinners, provided they repent and sincerely return to Thee, have pity, particularly on those who invoke Thy holy name. Listen to the prayers of all who address Thee in spirit and in truth; and grant that all the worshippers of Thy sacred heart may find, agreeably to Thy divine promises, light, joy, strength, peace, protection, and holy love for time and eternity. Amen.

INVOCATIONS TO THE SACRED HEART OF JESUS.

Divine heart of Jesus, Thou lovest me; grant that I also may love Thee,

Divine heart of Jesus, Thou always thinkest of me; grant that I may think of Thee.

Divine heart of Jesus, Thou givest Thyself to me; grant that I may give myself to Thee.

Divine heart of Jesus, possess my senses.

Divine heart of Jesus, possess my heart.

Divine heart of Jesus, possess my imagination.

Divine heart of Jesus, possess my memory.

Divine heart of Jesus, grant that I may seek Thee alone in all things.

Grant that I may find Thee in all things.

Grant that I may confide in Thee for all things.

Grant that I may please Thee in all things.

O divine heart of Jesus, mayest Thou reign in all hearts.

Sweet heart of Mary, be my safeguard. Amen.

INVOCATIONS TO THE SACRED HEART OF JESUS IN ORDER TO OBTAIN THE CURE OF ONE WHO IS SICK.

Heart of Jesus, ocean of goodness and inexhaustible source of mercy, vouchsafe to hear our prayers for *N.*

Heart of Jesus, Whose delight is to be with the children of men, vouchsafe, etc.

Heart of Jesus, our consolation in our trials, our remedy in our distresses, and our comfort in our miseries, vouchsafe, etc.

Digitized by Google

Heart of Jesus, infinitely good, sweet, and compassionate, vouchsafe, etc.

Heart of Jesus, Who, being moved with a tender compassion, didst work a miracle at the marriage-feast of Cana, comfort and cure Thy servant *N.*

Heart of Jesus, touched and softened by the cries of the Canaanitish woman, and Who didst restore health to her daughter, grant us the cure of *N.*

Heart of Jesus, Who, with divine affection and goodness, didst say, in speaking of Lazarus, "Our friend Lazarus is sick," comfort us, etc.

Heart of Jesus, Who didst weep with Martha and Mary at the grave of their brother, and Who didst call him back to life, comfort, etc.

Heart of Jesus, Who didst feel such great compassion on seeing the son of the widow of Naim borne to the grave, and Who didst raise him from the dead, comfort, etc.

Heart of Jesus, Who, with an admirable clemency, didst give back life to the youthful daughter of the high priest of the synagogue, comfort, etc.

Heart of Jesus, Who, with a fatherly tenderness, didst feed five thousand men in the desert, lest they should faint in the road, console, etc.

Heart of Jesus, Who, to show forth Thy power and Thy goodness, didst restore thousands of the sick and infirm to health, console, etc.

Heart of Jesus, to Whom all power has been given in heaven and on earth, console, etc.

Heart of Jesus, Who lovest not to punish, but to pardon, and deliverest us so willingly from the evils which oppress us, console, etc.

Heart of Jesus, O best and most indulgent of all hearts, console and cure, etc.

In memory of Thy agony in the Garden of Olives, hear us, O divine heart.

In memory of the wound Thou didst receive upon the cross through love for us, hear us, O divine heart.

In remembrance of all Thy goodness and mercy, hear us, O divine heart.

Digitized by Google

Let us pray.

O sacred heart of Jesus, we beseech Thee not to deny us the favor we so earnestly beg of Thee. We will not leave Thee, O divine heart, till Thou hast said, "I will be thy salvation;" until Thou hast said, "I will let him (*or* her) be made whole."

Heart of Mary, compassionate heart of our tender Mother, speak to Jesus in our behalf; beseech of our merciful Lord to grant us the cure of this his servant, which we solicit so earnestly. O heart of Mary, help us. O heart of Jesus, hear us. Amen.

HOUR OF ADORATION OF THE SACRED HEART.

Prayer.

What a happiness is mine, O my Saviour, to hold communion with Thee, to thank Thee for the immense love of Thy heart for mankind, to offer Thee some reparation for the outrages unceasingly committed against Thee. But, sinner as I am, how can I worthily acquit myself of so holy a duty? O Jesus, unite my prayers to Thine, offer to Thy heavenly Father the holy dispositions of Thy divine heart in order to supply for my deficiencies. Holy Virgin, lead me to the heart of thy divine Son, that sanctuary of grace and virtue. I unite myself to the homage rendered Him by thy immaculate heart. Ye blessed spirits, ever humbly prostrate before that adorable heart, I unite myself to your profound adorations; communicate to me your love and recollection, present to Him my prayers; and, ye saints of heaven and just ones of the earth, come and let us adore together the heart of our Redeemer.

Place yourself in the presence of God, make an act of faith, and say with the prodigal son:

My Father, I have sinned against heaven and in Thy sight. I am no longer worthy to be called Thy child. Make me as one of Thy hired servants. I desire nothing more.

Place yourself in spirit near the heart of Jesus, at the foot of the throne of mercy; approach with confidence, listen to the loving words Our Lord addresses to you, and pray to Him with earnestness and devotion.

Jesus Christ. Open to Me thy heart, My spouse, My beloved.

Digitized by Google

The Disciple. O my God, is it to me that Thou dost address these words? My soul is but an abyss of misery, and Thou callest me Thy beloved; I presume not to raise my eyes towards Thy heart so pure and holy, yet as soon as I present myself to Thee Thou dost lavish on me Thy most signal favors. What a glory and happiness for me, my God, to be noticed by Thee, to know that Thou disdainest not a creature so guilty as myself! Ah, since Thou sufferest me in Thy presence, since Thou even commandest me to open to Thee my heart, I obey. Depart from thence, all earthly thoughts; leave me to converse with my God, that from His heart I may draw forth true love.

Jesus Christ. Thou hast wounded My heart, My beloved; thou hast wounded My heart.

The Disciple. O God, how can it be that Thy love should have made Thee take a heart like unto mine? Ah, Thou hast taken this heart in order that Thou mayst feel all my miseries; but what a prodigy of love to have assumed this heart only to allow it to be pierced in favor of one so ungrateful! Thou hast allowed it to be pierced on the cross in the face of the whole world, so that none should be ignorant of the excess of Thy tenderness. Thou bearest in heaven this glorious wound. The opening in Thy heart shall never be closed up; it shall always bear the triumphant mark of Thy love. O divine heart, wound this heart of mine; inflict so deep a wound that it shall open entirely to Thee; pierce it with the same lance with which Thine own was pierced, so that the waters of a sincere repentance may flow from thence. Alas! this heart has wounded Thee a thousand times more by its ingratitude, infidelity, and obduracy. I have pierced it by my offences. O my Saviour, pardon me; banish sin from my heart, making Thy holy love reign there in its place.

Jesus Christ. My beloved, let there be no division; give Me entire possesion of thy heart.

The Disciple. O Lord, how dost Thou abase Thyself, disdaining not to ask for the heart of one who has not blushed to refuse it to Thee in order to resign it up to sin? What tenderness on Thy part! But, O my God, what has this heart become which Thou demandest of me? Alas! it is sullied with a thousand stains. How canst Thou endure it, Thou Who art sanctity itself? Ah, my God, how much that is wrong is there in this

Digitized by Google

heart! what love of self-attachment to my own thoughts and will! what worldly inclinations, distaste for heaven, tepidity in Thy service, and solicitude for this perishing body! However, since Thou deignest to demand it, I offer it Thee. O Jesus, the only object of my love, receive me now in Thy sacred heart, so that I may be all Thine; receive me into that ardent furnace in order that I may be wholly consumed in Thy love. There, my sweet Saviour, I shall know the value of the blood which has redeemed me, and shall comprehend how I ought to love Thee. O love of my Saviour, thou art that living water for which I thirst; my heart tends only towards Thee. Open to me Thy loving heart. My heart is Thine for eternity; bestow upon me Thine, O Jesus.

Jesus Christ. Yes, my beloved, I give thee My heart; set it it as a seal upon thine own, study its sentiments, copy faithfully its virtues.

The Disciple. O my soul, receive this heart burning with love, respond to its adorable designs over thee, endeavor to make them thine own.

Adorable Jesus, my heart was formed to be Thy habitation, Thy throne, Thy altar, Thy tabernacle. Enter, O divine Saviour, into this habitation, and purify it from all that is unworthy of Thee. Command it as a sovereign upon his throne, and give me the docility necessary to obey Thee. Receive upon this altar the sacrifice I make Thee of my heart, and dwell as a God of majesty and holiness in that living tabernacle which Thou hast chosen for Thyself.

O my soul, regard attentively thy divine model; see Him raised upon the mount, nailed to the cross; behold His bleeding hands, those eyes dim, the mouth livid, those pierced hands and feet. Content thyself not with the exterior; look in spirit at His heart; it has been opened by the lance in order that thou mayst pass therein. Imitate His love, meekness, humility, and charity. Then cast down thine eyes on the ground around Calvary; it is watered with His blood. At the sight of that blood understand that love shows itself more by actions than by words.

Thou desirest, O my Saviour, that I should place Thee as a seal upon my heart by the imitation of Thy virtues and Thy example. I ardently wish to do so. Give me grace to execute what Thou commandest. O Jesus, Thy heart is pure, let mine be pure; Thine is humble, let mine be humble; Thine is

Digitized by Google

patient and docile, let mine be patient and docile; Thy heart is all love, let mine also be inflamed with Thy love. Ah! henceforth, O my Saviour, I wish only to have in my heart what Thou hast in Thine: humility, patience, gentleness, meekness, charity. I desire no more to bestow my heart on creatures, but to give it all to Thee. Alas! it has not always been devoted to Thy service. Through Thy grace, O my God, it is now all Thine, and I hope it will ever remain so.

Jesus Christ. Love is strong as death; its lamps are lamps of fire, which the greatest waters cannot extinguish.

The Disciple. Thy love for me, O my Saviour, is more powerful than hell, since it has broken its gates in order to deliver me and open to me those of heaven. It is stronger than death, since Thou hast disarmed it in order to give me life. Oh, wondrous strength of love! All-invincible as Thou art, my God, it disarms Thee; it stays Thy arm raised to strike the sinner; it saves him from Thy avenging justice in order to give to him Thy infinite mercy. I acknowledge that it is through love for us that Thy supreme majesty is humbled even to vouchsafe to unite itself to our nature; and it is through the strength of this same love that the creature can ascend unto Thee, and enjoy the privilege of entering into Thy sacred heart.

Behold, my soul, how Jesus hath loved thee! Behold the humiliations and sufferings, the thorns, the nails, the cross, and the effusion of His blood!—these are the proofs of His love. The flames of this love are so ardent that all the waters of our iniquities cannot extinguish them. But, O my soul, where are the marks of thy love for Jesus? What hast thou done for Him? Where are thy victories over thy evil inclinations? Where the labors thou hast undertaken, the sufferings thou hast endured, for His glory?

Alas! my God, my zeal is weak, my love is languishing. Thy interests are more than ever abandoned. Thy enemies increase daily. Have I ever fought in defence of Thy cause?

Jesus Christ. O my beloved, is there any sorrow like unto Mine? How much have I done for My children, and how have they rebelled against Me! I have carried them in My heart, and they have lacerated, outraged, and forsaken it. The sorrows of death have compassed Me, and the perils of hell are unchained against Me.

Digitized by Google

The Disciple. O my Lord and my God, sorrow seizes on my soul, affliction and sadness press on my heart, at the sight of Thy grief. Prostrate in the dust before Thy adorable heart, I make reparation to Thee before heaven and earth. Pardon, divine Jesus, all the outrages which were committed during the course of Thy mortal life; pardon the impieties, the irreverences, the sacrileges which have been committed against Thee in the sacrament of Thy love; pardon especially the sorrows which I have caused to Thy divine heart by my irreverence in Thy holy temples, by my tepid communions made without due preparation, and by the abuse which I have made of Thy graces and of Thy precious blood. Ah! why cannot I by my repentance and my adoration restore Thee the glory of which so many offences have deprived Thee? Why cannot I by my words and my example lead back so many hearts which have withdrawn themselves from Thee? Why cannot I by my prayers and tears cause a cessation to so many scandals, and draw unto Thee worshippers in spirit and in truth?

Jesus Christ. I suffer on the part of Jews, pagans, and heretics. They have contemned Me; but that those who ought to be devoted to Me should regard Me with indifference, and treat Me with such neglect, pierces My heart with sorrow.

The Disciple. Ah, my sweet Saviour, can I think of this, and not die with sorrow? Heavenly spirits, angels of peace, weep bitterly for the indignities with which your Lord is visited; weep over our ingratitude to a heart which has loved us so much. Divine Jesus, Thou hast come into this world in order to seek and to save mankind; and those ungrateful ones fly from Thee and abandon Thee. Thou loadest them with benefits, and they abuse them; they turn them against the giver, and against themselves. Thou art always in the midst of them, and they seem to be ignorant of Thy presence, or only to know Thee in order to offer Thee some new outrage. Thou openest to them Thy heart, and they enter therein only to pierce it with a thousand arrows. Alas! my loving Saviour, am I not myself one of these ungrateful souls? Ah, what sorrow have I not occasioned to Thy sacred heart? I, Thy beloved one! Why does not Thy outraged heart close itself, so as to forget and reject us? Why does not Thy avenging arm raise itself against Thy guilty servants in order to exterminate them? Shouldst Thou not at least deprive us of

Digitized by Google

Thy loving presence, forsake our temples so frequently profaned, and remain in heaven, where the angels and saints forever sing Thy praises? But remain Thou still, O Lord, in the midst of us: what would become of us if Thou didst abandon the earth? Thy Father, beholding no longer the only object of His complacency, would visit us with His avenging justice. How, then, could we escape His wrath? Heart of Jesus, avenge Thyself as befits the God of mercy. Do Thou pardon and convert our souls to Thee.

Jesus Christ. I have promised to remain in the midst of you until the consummation of the world, but in the sorrow which afflicts Me have I not a right to expect to meet with some who will compassionate My sufferings? Nevertheless I am left alone in My sorrow.

The Disciple. My beloved Saviour, Thou shalt no longer be forsaken; I will make it a duty to visit and adore Thee. O heart of Jesus, always burning with love for us, always ready to show mercy, pardon me my guilty forgetfulness of Thee; pardon me my unfaithfulness in Thy service, my want of zeal in making Thee known and loved; let my heart cease to be if it is to be again insensible to Thee. Heart of Jesus, I consecrate to Thee the remainder of my life. I wish that all creatures had the hearts of seraphim in order to love Thee; that every mouth would sing Thy praises; that every mind should be occupied only with Thy greatness. I unite my praises to those which Thou receivest from all the angels and saints, and just souls on earth. I wish that all who love and adore Thee were multiplied, and would freely sacrifice all that I possess, my life itself, if necessary, in order to prevent a single offence against Thee.

Jesus Christ. My beloved, I accept thy desires; ask My Father in My name, and all that you desire He will grant you.

The Disciple. O Jesus, my only hope, make me faithful to the devotion I have vowed to Thy adorable heart. Signalize Thy mercy by allowing me to regain, by the ardor of my love, the time which has been passed in Thy service, with so much tepidity. I desire to make reparation, by continual praise, for the ingratitude of mankind, and to give Thee every moment fresh proofs of my love.

Thy love for me keeps Thy heart always open, so that I

Digitized by Google

may dwell there forever. Let love lead me and forever fix my dwelling-place therein, and receive my last sigh.

I beg the same grace, O my God, for all for whom I am particularly bound to pray. May those who have the happiness to belong to the association of Thy divine heart, spread throughout the world, have a special share in Thy mercy. Grant, O Lord, that this confraternity may extend and perpetuate itself in all times and in every place, that it may honor Thee by the practice of every virtue, and an indefatigable zeal for the conversion of souls.

And since my merciful God wearies not of listening to me, I will still continue to speak to Him—I, who am only dust and ashes. God of my heart, lend an ear to my voice; love those who love Thee not; open Thy heart to those who do not knock at the gate; and vouchsafe to cure those who, far from asking Thee to heal them, take a pleasure in adding fresh venom to Thy wounds. Thou hast said, my Saviour, that Thou didst come upon the earth in order to seek sinners. O my Jesus, these then are truly sinners. Ah! do not consider our ingratitude, our blindness; remember only the blood which Thou hast shed for our salvation. Make manifest Thy mercy; regard us as the work of Thy hands. Save us by Thy mercy; our evils are extreme. Arise, O Lord, behold the progress made by Thine enemies; stay them, O my Jesus. Since they will not go to Thee, go Thyself to them. I beseech of Thee to grant this grace through Thy sacred wounds and by Thy precious blood.

O my Saviour, put an end to my sins and those of all mankind. Let Thy voice make itself heard, and restore life to so many hardened sinners. Call them from the deep abyss into which they have fallen. Lazarus asked Thee not to raise him from the dead. Thou didst work this miracle in behalf of a sinner. O Lord, look also on me; I beseech Thee to hear my prayer. I ask it through the tears Thou didst shed over the grave of Lazarus; remember that Thy tears have flowed for all sinners who sleep in sin. Through Thy precious blood I ask it, for Thou hast pardoned those who shed it; pardon us, O Saviour of the world.

O Jesus, make Thy Church triumph over all her enemies, increase the number of her children, give peace unto her, and grant that she may ever bless Thy holy name and revere Thy

Digitized by Google

sacred heart. O merciful Redeemer, have pity also on the souls in purgatory; be touched by their sufferings; they are the price of Thy blood; open to them Thy heart; listen to their lamentations, and grant them, with release from their sufferings, the happiness of glorifying Thee in heaven.

Remember also, O merciful Jesus, in a special manner, those souls who when on earth devoted themselves to Thy sacred heart, and were zealous for the glory of Thy blessed Mother. Suffer them not to be deprived longer of Thy presence, for they are very dear to Thee; and through this same merciful heart I beseech Thee to put them in possession of eternal happiness.

PRAYER AFTER THE HOUR OF ADORATION.

Pardon me, my God, the distractions into which I have fallen during this hour. Alas! mayst Thou not reproach me as Thou didst Thy three disciples with not being able to watch *one hour* with Thee?

One hour with Thee, O loving heart of Jesus, has appeared to me too long. Ah, should it not be my delight to be *ever* with Thee? O heart ever full of love, why has mine been so cold, so languishing in Thy presence? Pardon me, O Lord; for I desire to breathe only for Thee, to make my whole life a perpetual adoration of Thy sacred heart. Amen.

AN INVITATION, OR THE DEVOUT SOUL'S REPAIR TO THE SACRED HEART.

"*Come to Me, all you who labor and are heavy-burdened, and I will refresh you.*"

The faithful adorers of Jesus are invited to repair in spirit twice in the day to His divine heart, in order to render Him due praise by weeping over their sins, exciting themselves to the love of God, or adoring Him for those who do not adore Him; singing the divine praises in the adorable heart of Jesus, or uniting themselves to the Blessed Virgin and St. Joseph, the first and principal worshippers of this divine heart; praying for those faithless souls who, after having experienced so many proofs of the love of this divine heart by the grace of their election, oblige Him by their ingratitude to reject them. The zeal testified in disarming His justice is pleasing to Him, because these souls are

Digitized by Google

dear to Him as the apple of His eye, and if He punishes it is with sorrow. Finally, let all the associates unite in praying for one another, for which end the following acts may be used.

O Jesus, infinite goodness, open to us Thy divine heart; let us regard it as the centre of our happiness, and suffer not that sin should ever separate us from Thee.

Great God, Who hast given us Thy Son, not to afflict His heart by our ingratitude, but to lead us to His love, inspire all those who are in authority in Thy Church with a tender zeal for this devotion. O Almighty God, cast Thy eyes upon us; look upon us through the heart of Thy Son; and if displeased at our sins Thou wilt remember Thy mercy and forget Thy anger.

O sacred Heart of Jesus, O my life, my light, grant that I may know only Thee, that I may live only for Thee, in Thee and by Thee. Amen.

GUARD OF HONOR OF THE ADORABLE HEART OF JESUS.

Patrons: The Blessed Virgin, under the title of Our Lady of the Sacred Heart, St. Joseph, St. Francis of Assisi, St. Francis of Sales, venerable Margaret Mary.

"*My heart hath expected reproach and misery, and I looked for one that would grieve with Me, but there was none; and for one that would comfort Me, and I found none.*"

Object of the Association.

In response to this sorrowful complaint of Our Lord the guard of honor has been organized; the members who compose it, by their devotedness and love, striving to console the heart of Jesus for the forgetfulness and ingratitude of those for whom He suffered so much, whom He loved so ardently, and by whom He is so little loved.

Like faithful loving children of Our Lord, they will try to console Him for the ingratitude of their brethren, and succeeding each other by turns, before their Saviour Jesus, they offer to this most tender heart the homage of reverence, devotedness, and love.

The associates each choose one hour in the day, and at the beginning of their hour of guard, without changing their ordinary occupation, they station themselves in spirit at the throne

Digitized by Google

of love, the tabernacle, offering to Jesus all their thoughts, words, actions, and sufferings, and, above all, their desire to console His heart by their fidelity and love. During the course of the hour they think of Our Lord, make an act of love, and offer up some little sacrifice for Him. This, however, is not obligatory, the associates being free to follow the impulse of their heart and of their piety as to the way in which they may sanctify this holy hour; and the heart of Jesus will doubtless heap grace upon grace, blessing upon blessing, on those faithful souls who duly fulfil this mission of devotion and of love.

Offering of the Hour of Guard.

Dearest Jesus, my sweetest Saviour, I offer Thee this holy hour of guard, during which, in union with [*here name the patrons of your hour*], I desire to love and to glorify Thee, and, above all, to condole with Thy adorable heart for the forgetfulness and ingratitude of mankind. Accept, I beseech Thee, for this end, all my thoughts, words, actions, and sufferings; above all, receive my heart, which I give Thee without reserve, entreating Thee to consume it in the fire of Thy pure love.

May the sacred Heart of Jesus be everywhere loved!

O my Jesus, I desire to love Thee through this hour for all those hearts who love Thee not.

Patrons for the Various Hours of the Above Devotion.

1. St. Joseph and all the saints.
2. All just souls upon earth.
3. The seraphim.
4. The cherubim.
5. The thrones.
6. The dominations.
7. The virtues.
8. The powers.
9. The principalities.
10. The archangels.
11. The angels.
12. The Blessed Virgin Mary.

Digitized by Google

SEVEN DAYS' DEVOTION TO THE SACRED HEART; OR, MEDITATIONS ON THE SEVEN WORDS OF OUR LORD UPON THE CROSS.

Prayer.

O divine heart of Jesus, I desire to be Thy faithful disciple. Yes, I will strive, with the help of Thy grace, to meditate on the treasures of love hidden in those adorable words, which the heart of Mary carried away from Calvary as a precious inheritance, and which our holy mother the Church carefully preserves in the holy Gospel.

But the inconstancy of my mind continually banishes the recollection with which I ought to pray. O my God, Thou knowest my weakness, my tepidity, my frailty. I can do nothing without Thee. O Mary, who didst treasure in Thy heart, and didst meditate on, the words of Jesus, in order to preserve in thee the flames of divine love, obtain for me, I beseech thee, a share in thy spirit of prayer. Amen.

Sunday.

FIRST MEDITATION ON THE HEART OF JESUS.

"Father forgive them; for they know not what they do."

O prayer dictated by the heart of Jesus Himself! O abyss of goodness! Before thinking of His mother, His friends, Himself, the first words Jesus utters on the cross are for His executioners, His accusers, His iniquitous judges, for a people who blasphemed Him. His first care is for those who most need it, but who deserve it the least.

Each word is a character of fire, which pierced the heart of His Father. Jesus complains not of their ingratitude, their cruelty, their malice. He excuses and extenuates their sin.

"Father, forgive them." They are Thy children, Thy creatures. Thou wouldst not condemn the work of Thy hands. Look upon Thy Son; listen to the voice of His blood, which asks mercy for His brethren. I beseech Thee, by the tenderness of that sweet name of Father, by the obedience I have rendered Thee, the thorny crown which surrounds My head, the nails which pierce My hands and feet, the blood which flows from My body. "Father, forgive them," because I forgive them; I, whom they have injured. Visit Me with death, torments, the cross,—all is the same to me, provided Thou dost

Digitized by Google

forgive those who caused My death. Behold how this heart of Jesus has loved mankind!

The heart of Jesus is the same on the altar as on the cross. His love has not changed. He still loves those who love Him so little. He loves those who love Him not, who hate, blaspheme, and insult Him. For us He shows to His Father the wounds, the marks of which He still preserves; for us Jesus still says, "Father, forgive them; for they know not what they do."

Sin is a mixture of malice and ignorance. Our Redeemer, when He prays for us, seeks to excuse us. On the altar, as on Calvary, Jesus is a victim, a mediator, and not a judge; He excuses the malice of sin, and speaks only of its ignorance. O Lord, how blind am I when I consent to sin! not comprehending all the evil I do myself, and the punishment I deserve. Yet my ignorance is not wholly voluntary. Make me comprehend what sin is, and give me such a horror of it that I may never commit it again.

If this beloved Son prayed to His Father for those who crucified Him, what will He not do for those who wish to serve Him? Can we fail in confidence when we have so powerful an intercessor with God? O my Jesus, how infinitely worthy of love art Thou! Oh, that I had a thousand lives, in order to consecrate them to Thy service, in acknowledgment of so generous a love!

Jesus is our Model as well as our Redeemer. His prayer is an example in support of the lessons which He had given during His life. This good Master here practises what He had taught upon the mount. "You have heard it said, Love your neighbor, and hate your enemy: but I say to you, Love your enemies; do good to those who hate you, and pray for those who persecute and calumniate you: that you may be the children of your Father in heaven, Who makes His sun to rise on the just and the unjust. If you only love those who love you, what shall be your reward? do not the heathens as much?"

Such is the teaching of the heart of Jesus. It is impossible to love Him truly if we do not practise this great lesson. How many times have I not closed my heart to His teaching! But what heart can fail to be softened by these words, however little it may reflect, "Father, forgive them; for they know not what they do"?

Digitized by Google

Do you find it difficult to pardon a serious injury, a sharp word, an unfortunate quarrel, a spiteful satire? Look upon the heart of Jesus praying for you whilst you offend Him. If He had revenged Himself on *you*, what would have become of you? where would you now be?

You answer that a great injury has been done you; that you cannot thus abandon your interests. Behold the injury which *He* receives. Compare what He suffers with what you endure; compare His words with yours, "Father, forgive them," etc.

He excuses His executioners; you are full of reproaches against those of whom you believe you have reason to complain. He weeps over their misery; you make their trials a subject of gratification. He died in order to save them; you will render them no service, nor even salute them when you meet. Are you the child of this merciful heart?

Act of Reparation.

Prostrate at Thy feet, O my divine Master, I most humbly ask Thy pardon for having followed so ill Thy precept and Thy example—I, who, far from forgiving the slightest offence, have only sought to revenge myself by rendering injury for injury.

O faithful and generous heart of Jesus, Thou forgettest our sins and the torments they have caused Thee in order to preserve Thy guilty children. Pour forth over me, and all the souls consecrated to Thy sacred heart, the waters of that mercy of which Thou art the infinite source, renewing amongst us that union of the early Christians, who had but one heart and one soul.

Ah, Lord, Thy words converted the soldiers of Calvary; will they make no impression on my heart? O Jesus, suffer not that this should ever be; but, as Thou didst so generously forgive Thy enemies, grant that, for the love of Thee, I may pardon those who have offended me; so that Thou mayst forgive me my offences now, and at the hour of my death. Amen.

Consecration to the Heart of Jesus, Ocean of Goodness.

O heart of my good Master, this first lesson from Thy cross fills my heart with the most entire confidence.

O Lord, Thou didst say, "When I shall be raised from the

Digitized by Google

earth, I will draw all things to Myself." I now comprehend the love by which Thou hast gained the hearts of these children of men, in the midst of whom Thou dost delight to dwell, hidden under such obscure veils. Heart of Jesus, ocean of goodness, while Thou dost renew the sacrifice of Calvary in order to apply its merits to me, I give and consecrate myself entirely to Thee. Too often have I renewed the ignominy of Thy passion. Grant that I may participate in the spirit and effects of Thy divine prayer; and commend me to Thy heavenly Father, that, purified in Thy precious blood, I may closely imitate Thee, never preserving in my heart any emotion of hatred or revenge; so that I may say with confidence, "Father, forgive *me*, as I forgive." Amen.

Monday.

SECOND MEDITATION ON THE HEART OF JESUS.

"*Amen, I say to thee, This day thou shalt be with Me in Paradise.*"

Heart of Jesus, throne of mercy, to thee we may fly in our utmost necessities when tried and forsaken. I come in spirit to assist at the sacrifice of Calvary, and meditate on that sentence to which Thou didst give utterance. Oh, who shall fear approaching Thee, divine Saviour, when Thou hast made such a promise to the repentant thief? That humble penitent asked of Thee only a simple remembrance when Thou shouldst come into Thy kingdom; and it is Thy kingdom itself which Thou promisest. Who but Jesus could have made such a promise? He gives without delay; He promises and gives at the same time.

He gives without reserve: "Thou shalt be with Me." His kingdom, His eternal happiness, He delights to share with those whom He names His servants, His friends, His brethren. He gives cheerfully: "Amen, I say to you, this day thou shalt be with Me in paradise." Mistrust not My power. My cross is the key which will open heaven. Mistrust not My heart; should I be in this condition if I had not the wish to save you? Fear not thine own unworthiness; I am come to seek sinners; My glory is to change their hearts and convert them into saints. Our Lord said to the Blessed Margaret Mary, "If men would but acknowledge My love, that which I have done for them

Digitized by Google

would appear trifling to Me." His heart is the throne of mercy, of inexhaustible goodness. He is still full of love for those guilty ones, also crucified by sin. From the depths of His sanctuary He regards them, calls them, awaits them, and is ready to pardon their ingratitude at the first sight of a contrite and humble heart. Oh, how good a God do we serve! Whence comes it, O Lord, that so few know and seek Thee? Alas! on Calvary two thieves suffered with Thee; both had the same Redeemer, the same example of patience before their eyes; for both Thy blood flowed; but one alone profited by Thy mercy.

Amongst those who surround Thy altar suffer not that any should be found so unfortunate as to resist Thy advances, and doubt in the mercy of Thy adorable heart.

Not only to repentant sinners does the heart of Jesus address these words, "To-day thou shalt be with Me in paradise." When the soul is in a state of grace, it knows well that the kingdom of God is within itself. Jesus realizes His promise: "If any love Me, My Father will love him, and We will come to him, and take up Our abode in him." To be with Jesus is a paradise, even in this world. If Jesus be with us, no enemy can hurt us. He who lives without Jesus is miserably poor; but he who possesses Him is very rich. Be humble and peaceful, and Jesus will be with you; be fervent and gentle, and Jesus will dwell with you. You cannot be happy without loving and being loved; but if Jesus is not above all in your heart, you will be oppressed with chagrin and sadness. In practice I understand little what it is to love Jesus above all things. If I examine my heart, I find it full of the world and of self. O divine heart of Jesus, make Thyself known and loved by Thy poor servant! Teach me the simplicity which leads to Thee alone by an upright intention; teach me the purity of heart which loves and tastes Thee in all things. Ah, when Thou art about to visit my soul in holy communion, say to it in the early morning, "This day thou shalt be with Me in paradise."

Act of Reparation.

My Lord and my God, victim of love in the adorable Eucharist, in which Thou offerest Thyself in sacrifice a thousand times each day, would that I could offer Thee as often the

Digitized by Google

homage of my sorrow and regret for not having recognized Thy love, and responding to it only by indifference, forgetfulness, contempt, and ingratitude! Oh, was not the ignominy of Calvary sufficient? Must Thou, even amongst Thy children, meet with so much coldness and irreverence, slothfulness in Thy service, resistance to Thy grace, and inconstancy in good resolutions? O most loving heart, I beseech Thee put an end to the reign of self-love in my soul. Come and make Thy dwelling there, and I will listen to Thy voice, and hear Thee utter those sweet words, "If thou wilt, thou shalt be with Me in paradise." Amen.

Consecration to the Heart of Jesus, Throne of Mercy.

Heart infinitely merciful, I recommend to Thee my person and my life, my actions, my prayers, my desires. I wish only to make use of my body and soul in Thy service, to serve, honor, and glorify Thee. Throne of mercy, in which divine justice embraces and pardons the sinner, I place all my trust in Thee. Destroy in me whatever displeases Thee; place therein those virtues which may render me pleasing to the Lord; imprint Thy fear and love in my soul, so that I may never forget Thee, nor deliberately separate myself from Thee by sin; and let my name be written on and never effaced from Thy heart, O my loving Jesus. Amen.

Tuesday.

THIRD MEDITATION ON THE HEART OF JESUS.

"*Woman, behold thy son. Behold thy mother.*"

O tenderness of the heart of Jesus, which confided us to His holy Mother! The Lord Jesus in the midst of His torments omitted nothing which concerned His office as Saviour. He was solicitous for all His brethren, and procured for men an asylum to which they might have recourse in all their necessities. Already He had given His Father to be our Father by the words, "Our Father, Who art in heaven." Now He gives us His Mother in order that we may be His brethren.

Let us appreciate such a prerogative, and comprehend also the mystery hidden under these words of the Gospel, "The

Digitized by Google

disciple whom Jesus loved." St. John is not distinguished by his own name, but by that which is common to all of us, for *we* are also disciples of Jesus, and disciples loved so dearly that we may say with the great apostle, "He loved me, and delivered Himself up for me."

O tenderness of the heart of Jesus, which permits us to share His title of child of Mary! Oh, the greatness of the gift which Jesus makes us by this solemn bequeathal! He desires that we should have for Mary the filial love by which His own heart was filled, and that this most holy mother should have for her children of Calvary the care and affection which she always had for Jesus.

Consider that the heart of Jesus addresses the like words to you when you have the happiness of hearing the holy Mass: "Love My Mother; she is thine. Confide in her powerful protection, rely on her tenderness." Yes, let us love Mary; she will teach us to love Jesus as she loved Him herself. Admirable school of the heart of Jesus! henceforth let us love this sacred Heart alone.

Examine yourself in presence of this adorable heart. What is your devotion for the Blessed Virgin? Does it not consist more in words than in constancy, in praying to her, and, above all, in imitating her? Are you really the servant of the sacred heart of Jesus? You bear the name of being so: then verify it by a truly Christian life. Study the sentiments of the heart of Jesus in order to conform your own to them; it is the spirit He would desire you to have, and without which it is impossible to preserve peace and union with your neighbor.

Act of Reparation.

O good and loving heart of Jesus, Who hast given me Thy holy Mother as the most precious pledge of Thy tenderness, I beseech Thee to pardon the indifference with which I have responded to Thy love and to her watchful solicitude. How little grateful have I been, O Jesus, for this favor, the source of so many benefits to me! Vouchsafe, through Thy infinite merits, to make amends for my weakness and misery. Thy heart shall be my treasure of gratitude, which I will offer to our heavenly Father, to our blessed Mother, and to Thyself, adorable Redeemer. Amen.

Digitized by Google

Consecration to the Heart of Jesus.

Heart infinitely loving and worthy of being loved, behold me, Lord Jesus, the child of Thy divine heart, penetrated with gratitude for Thy infinite love, renew to Thee the homage of a consecration which I desire to repeat every instant of the day and night. O my Lord and Master! I consecrate to Thee my mind, in order that Thou mayst direct it according to the light of faith; my will, that it may be conformed to Thy holy will; my heart and all its affections, that nothing may be found which may be displeasing in the sight of Thy infinite purity when Thou enterest therein in holy communion. Mary, my tender mother! I love and honor thee in the heart of Jesus through thine own immaculate heart. I desire to love thy divine Son now and forever. Amen.

Wednesday.

FOURTH MEDITATION ON THE HEART OF JESUS.

"*My God, my God, why hast Thou forsaken Me?*"

O sad and touching complaint of the heart of Jesus to His Father! Jesus voluntarily took upon Himself these sufferings. He endured them with an ardent love, an invincible patience, confidence, and boundless submission to the divine will. He knows that His sufferings approach their termination. Why then does He complain? Only to teach us the excess of His grief. His soul is sad even unto death. He makes known to us the only comfort of the afflicted. It is from God alone that we can receive so efficacious a succor. Finally, Jesus reveals to us that the cause of His sufferings does not proceed from Himself, but from us; and in the twenty-first Psalm the prophet declares the cause of this severe abandonment.

Let us listen to the complaint of the heart of Jesus to His children and to sinners. From the tabernacle in which the divine Lord resides, from His altars on which He continually renews throughout the world the sacrifice of the cross, Our Lord still complains of being forsaken. Alas! we hasten to worldly amusements, festivities, and enjoyments, without heeding the loss of time; but when Jesus is concerned, that victim of love Who is ever occupied in pleading for us with divine

Digitized by Google

justice, some will be heard to complain of the obligations imposed on them by the Church; others think it a trouble to walk thither, or they carry with them a dissipated mind, a heart full of tepidity and distractions, whilst their whole demeanor is void of reverence. It is not His enemies alone who treat Him thus; but that which afflicts Him the most is that those whose hearts are consecrated to Him also neglect Him. Children of the sacred heart, listen to this complaint which comes forth from the sanctuary: "I have looked for one that would comfort Me amongst My friends and My children, but their hearts are far from Me, though with their lips they seem to honor Me."

There is another lesson given us by Jesus in these mysterious words. His heart vouchsafed to suffer the bitterness of aridity and want of consolation, the necessary crucible in which souls must be purified. Oh, who can sound the depth of Thy love, generous heart of Jesus? Thou couldst not cease to be united with Thy Father, for Thy will was always one with His, and as God Thou didst never cease to be one with Him and the Holy Ghost.

Nevertheless Thou didst vouchsafe to suffer interior trial without consolation, exterior suffering without alleviation; and this double abandonment happens to those souls whom Thou wouldst render worthy of Thy most intimate communications. In meditating on Thy cross they comprehend this truth, and exclaim, The more we suffer, the more God loves us!

Consider your own heart at the feet of our crucified Saviour. Do you not complain of the effort it costs you to discharge your daily duties, of the small consolation you find in the practice of virtue or the exercise of Christian piety? You desire to experience the species of fascination which leads you to satisfy your natural inclinations; and because the empire of grace is established in conflict with self-love, it seems to you as if your soul positively rebelled against the practice of virtue. Oh, it is at this very time that you must closely draw near to Jesus to pray with Him. The better we suffer, the more we love God.

Act of Reparation.

O adorable Jesus, Who hast devoted Thyself for me to the rigors of eternal justice, suffer me to seek a refuge in Thy sacred heart, in which I place all my hope and trust.

Digitized by Google

O almighty and most just God, I present Thee the passion, the wounds, merits, blood, and death of Jesus Christ. I place His sacred heart between Thyself and me, for I have no other defence against Thy judgment. Thou hast given me Thy Son; He beholds my miseries, His heart feels them, His voice implores my deliverance. Grant me all that He asks in my behalf in time and eternity.

Consecration to the Agonizing Heart of Jesus.

Place Thyself as a seal upon my heart, O my divine Master, so that I may patiently suffer the trials Thou mayst see fit to send me. Yes, my Jesus, I desire to consecrate myself to Thy heart, agonizing under the weight of divine justice and the burden of my sins. Thou hast put aside Thine own honor, Thine own will; give me the courage to conquer myself, to triumph over my slothfulness and my sins; give me the strength to suffer, and the grace to love Thee forever. Amen.

Thursday.

FIFTH MEDITATION ON THE HEART OF JESUS.

"*I thirst.*"

Oh, what a severe and physical thirst was this! The extreme anguish which Jesus had endured during ten hours, without one moment's rest, had enkindled in His breast a devouring fire. The blood which flowed from His wounds increased each moment this painful torture; nevertheless Jesus endured it three long hours on the cross without complaining; and when He does complain, it is not to be comforted, but, in order to suffer more by tasting the vinegar, and at the same time to accomplish the will of His Father, as expressed in the Holy Scripture, He contented Himself with a single word, "I thirst." Thus did He expiate for our sensuality, in order to teach us to make our sufferings known with resignation and without impatience.

This thirst was also mysterious; it was the thirst of His soul devoured with love for His Father and for all mankind. Jesus had an ardent desire to accomplish the will of His Father. During His life He had said, "My meat is to do the will of Him that sent Me." Now He says that it is His thirst. "Blessed are those who hunger and thirst after justice." An-

Digitized by Google

other desire filled the heart of Jesus—it was to suffer for us. In the Garden of Olives He had besought His Father to take away the chalice. On the cross He says that He still thirsts. "Still more, O Lord!" exclaims St. Francis Xavier, who understood the generosity of such a thirst.

From His altar Jesus says the same to me. He thirsts for my love; thirsts for me, that I may have a zeal for others, in order that I may contribute to the salvation of souls as far as in my power. There is yet another thirst which Jesus has, which I can relieve: the poor are His members; in them He suffers both hunger and thirst. How few, when giving alms, behold Him, by a lively faith, under the guise of poverty! But the adorer of the sacred heart should strive to imbue himself with the sentiments of Jesus, in order to conform his own to them.

What am I, O Lord, compared to what Thou dost expect to find in me? Alas! I behold in my soul only tepidity in Thy love, nay, an absolute void when there is question of loving Thee. Self-love restrains me in the narrow circle of my personal interests; I exact much from others, whilst I cannot bear the slightest suffering without exaggerated complaint or murmuring at any involuntary annoyance which I may have to suffer; and in place of the virtues which Thou requirest of me, I offer Thee, with Thy executioners of Calvary, only a bitter and unpleasant draught.

Act of Reparation.

Behold me, O Lord Jesus, prostrate with a lively faith before Thy divine majesty, to make reparation to Thee for having been hitherto so ungrateful in Thy service. There lives not one full of good will and affection for me whom I do not love in return, and rejoice to visit, whilst I forget and abandon Thee, O heart of Jesus, worthy of the adoration of men and angels. Heart truly worthy to possess the hearts of all mankind, vouchsafe to change this heart of mine; purify and inflame it with Thy love, that, becoming faithful and fervent, I may endeavor to practise virtue amongst those who bear like me the name of children of Thy sacred heart. Amen.

Consecration to the Heart of Jesus, Source of Living Waters.

Lord Jesus, Thou hast said these sweet words, "If any one thirst, let him come to Me, and drink." Thou art the fountain

Digitized by Google

of living waters which flow for eternal life, and at the same time Thou art that Saviour from Whom I hear that mysterious complaint, "I thirst." Ah, loving Redeemer, Thou thirsteth after this heart of mine; I beseech Thee take it, and place it for evermore within Thine own. Teach me the holy art of zeal and charity, in order to make Thee known and loved by those with whom I have any influence. Let this living water—that is to say, that grace of which Thy heart is the fruitful source—spring up in my understanding, in order to enlighten it; in my memory, to purify it; in my will, to direct it; and in my heart, to sanctify and inflame it with Thy holy love. Amen.

Friday.

SIXTH MEDITATION ON THE HEART OF JESUS.

"All is consummated."

Our Lord fully accomplished everything for which He came into the world. Jesus looked back upon His life, from His birth in the stable to the last scene on Calvary. He reflected on the various parts He had enacted as Mediator, Redeemer, Teacher, Lawgiver, High Priest, and Guide to eternity, and found that He had accomplished everything, and done all with perfection. He had preached the evangelical truths, confirmed His doctrine by miracles, re-established the kingdom of God, destroyed the slavery of the devil, sanctified all the elect by one single sacrifice, and traced the model for every virtue. "All is consummated."

Jesus reflected on the prophecies which announced the labors, humiliations, indignities, and sufferings which divine justice exacted in order to efface our crimes; and seeing that all was accomplished, without having failed in a single point, His soul was filled with joy at having satisfied His Father and saved mankind. "All is consummated."

Our Lord reflected on all the good He had done to mankind during His life, and found that He had spared nothing in their favor, but that He had given them everything—His blood, His strength, His graces, His merits, His doctrine, all the moments of His life, and all the tenderness of His heart. "All is consummated."

Digitized by Google

One glance over the future showed our divine Lord all the children of His Church until the end of the world. He beheld the treasures of His merits open to all in the sacraments, the teaching of His doctrine perpetuated throughout all ages by the authority of this holy Church; He beheld the zeal of the apostles, the courage of the martyrs, the purity of the virgins. The love of the heart of Jesus has omitted nothing. "All is consummated."

Jesus has fully accomplished everything in my regard. What has not this good Master done for me? How many graces have I not received since that of baptism, besides the benefits, in common with others, of creation, redemption, and vocation to Christianity? How many special graces has He not granted me, by my birth of Christian parents, my religious education, even within the shade of the sanctuary and in the heart of Jesus? also by good example, wise and prudent direction, the reception of the sacraments, missions, and daily assistance at the holy sacrifice of the Mass. Oh, what treasures have been opened to me, if I had but profited by them sufficiently! Even to my own soul may Jesus say from the altar, "All is consummated. What could I do for My vineyard that I have not done?"

What have I *myself* done to consummate the work of my salvation? What shall I render Thee, O Lord, for so many benefits? On Thy part all is consummated, but on mine everything yet remains to be done. I must concur in the work of my salvation, in order that the merits of my Saviour's passion may be applied to my soul: I must earnestly labor to purify my soul, conquer my evil inclinations, and faithfully accomplish the duties of my state.

I must imitate the example of Jesus Christ: pardon my enemies, sacrifice my interests to the glory of God, mortify my senses, render good for evil, destroy the reign of sin wherever I discover it, omit no good which may possibly be done, and not lose a moment of the time which is given me in order to gain eternity.

Examen and Resolutions.

These great words, "All is consummated," comprise the life of him who passes from time to eternity. Happy is he who

Digitized by Google

can say with St. Paul, "I have fought the good fight, I have ended my course, I have kept the faith; there remains for me only to await the crown."

Now will end the labors, trials, and sacrifices of virtue. "All is consummated." The crown only remains; worldly joys have ended—vain pleasures, frivolous amusements, riches, and earthly glory,—"All is consummated." Eternity only remains.

O my God, if this moment was the last of my life, could I confidently say, "All is consummated"? Have I observed Thy law, fulfilled Thy commandments, avoided what Thou dost forbid, and accomplished the duties which have been imposed on me? Have I loved Thee above all things, and my neighbor as myself? Have I received trials with resignation, and joy with thanksgiving, as coming from the hand of God? Have I asked pardon for my sins, and pardoned those who have offended me?

Do not quit Our Lord without a generous resolve to sacrifice to His love what He requires of you.

Act of Reparation.

I cast myself at the foot of Thy cross, adorable Jesus, in order to beg Thy forgiveness for my continual opposition to Thy divine example. Alas! far from endeavoring to finish the work Thou hast confided to me, I have destroyed Thy image in my soul by my sins. The good resolutions with which Thy grace inspires me encounter only dissipation, inconstancy, self-love, and vanity, as continual obstacles to Thy mercy. O Lord, Who hast given me everything with so much goodness, grant me the additional favor nevermore to abuse it. Grant, I beseech Thee, that I may fully avail myself of all the blessings with which Thou loadest me, that I may eagerly seek them and faithfully use them; and that my life may be a life of gratitude, as Thine, O loving Lord, was one of goodness and infinite generosity. Amen.

Consecration to the Heart of Jesus, from the Fulness of which We have All Received.

Most bountiful and generous Saviour, in Whom I live and move and have my being, Whom Thou hast purchased with a great price, it is from Thee that all good gifts proceed; I belong

Digitized by Google

to Thee by the sacred titles named in Thy holy Gospel. O my Jesus, the way, the truth, and the life, to Thy hands the Eternal Father has committed the children of men, and through Thee we have access to the throne of mercy. Prostrate before the throne of Thy love, I consecrate to Thee my body, my soul, my life, all that I am, and all that I have or hope to receive.

Vouchsafe, according to the riches of Thy glory, to strengthen my soul by Thy grace, and dwell by faith in my heart; so that, being rooted and grounded in charity, I may understand with Thy saints what is the height, and length, and depth, and breadth of Thy love, which surpasseth all understanding. Finally, grant, O Lord, that at the hour of death I may confidently say, "All is consummated." Amen.

Saturday.

SEVENTH MEDITATION ON THE HEART OF JESUS.

"*Father, into Thy hands I commend My spirit.*"

Oh, how full of filial confidence is this prayer of Jesus! Behold the last words of the Son of God, which ought to make a particular impression on the hearts of His children. I will meditate upon them, in order to remember them all the days of my life, and repeat them again at the hour of my death, in union with my divine Master.

"My Father!" O name of confidence and love, which softens the rigors of death. "I commend my spirit." Jesus speaks not of His riches. He has none, and not one of His creatures can carry them to the other world. He spoke not of His honor—He had renounced it; He died contemned by all. O sweet and loving Jesus, render my heart like to Thine. Our Lord speaks not of His body; He thought but little of it; He abandoned it to suffering and death. "Father, into Thy hands I commend My spirit." Thou alone canst receive it, Thou hast given it to Me. I confide it to Thee alone. I place it in Thy hands, as belonging entirely to Thee.

O Jesus, Thou dost commend to Thy Father the souls of Thy elect. Christians by attaching themselves to Jesus Christ become, says St. Paul, "one and the same spirit with Him." What a consolation for a true servant of the sacred heart, who makes it his study to renew daily his act of consecration, giving

Digitized by Google

himself to this loving Saviour! The day will come when all will fade away, whether we will or no; when the just as well as the sinner must give back to the earth the body formed of the earth, giving back to God the spirit which came from God.

At present our soul is in our hands; we can do with it whatever we please. We may deliver it up to the pleasures of sense, the follies of the world, the love of earthly goods, the blindness of error, the hardness of sin; or we may, on the contrary, with the assistance of grace, exercise it in virtue, raise it to heaven, unite it to God, and fill it with His love; but whatever part we take we *must* give it up into the hands of God. In order to secure a favorable reception, let us give it now to the heart of Jesus.

These words of Jesus are indeed a lesson to us. Our Lord confirms by His example the doctrine that He has taught us, recommending to us a childlike confidence in our heavenly Father. "Your Father knoweth that you have need of all these things; be not solicitous, therefore, as the heathens are. Behold the birds of the air; your heavenly Father feedeth them: consider the lilies of the field; not even Solomon in all his glory was arrayed as one of these. How much more care will not your heavenly Father take of you His children?"

O my Jesus, give me a heart like unto Thine. I am Thine in life and death, trusting that Thou wilt again repeat in my behalf Thy last words, "Father, I commend *this* soul, the soul of *this* servant who is *Mine*, into Thy merciful hands."

How have I hitherto practised this childlike confidence toward God? Every day I several times repeat the words, "Our Father, Who art in heaven." Ah! is my heart in accordance with my lips?

What is my confidence in the heart of Jesus? He has taken me to His heart, mindful of His mercy, which is shown forth from generation to generation to those who love and fear Him.

O loving Jesus, I feel my unworthiness, my weakness, my poverty; but I hear those sweet words coming from that adorable heart, "Come to Me, all you who labor and are heavy laden, and I will refresh you." O Lord, wash my soul in the blood which flows from Thy wounds, and give a new heart to all those who in loving penitence invoke Thee. Amen.

Digitized by Google

Act of Reparation.

O my divine Jesus, why cannot I, by my reverential homage, make reparation for the neglect with which I have too long repaid Thy love? I unite myself to the holy angels who received Thy last sigh; they were near Thee, O Lord, in order to honor Thy victory; let their praises make amends for my want of gratitude, so long, alas, withheld.

I unite myself to the heart of Thy blessed Mother, who meditated so lovingly on Thy last words; let the fervor of Thy love supply for the coldness of mine. Receive, O my Jesus, and place within Thy heart Thy child, who returns to Thee sincerely resolved to love Thee above all things.

Consecration to the Heart of Jesus.

King and centre of the hearts of all mankind, heart of Jesus, truly king of all hearts, reign as a sovereign master in my affections now and forever. I will study more and more to know and love Thee, and strive with all my power to make Thee known and loved by others. Vouchsafe, O Lord, to give me the spirit of devotion to Thy sacred heart, in which I beseech Thee to receive me, with all those in the salvation of whom I am most deeply interested. Oh, how good it is to dwell in the heart of Jesus! I will unburden my heart to that of my Lord and Saviour. I will confide to Him all my thoughts and all the affections of my soul, beseeching Him to enlighten, comfort, and conduct me to His divine Father. O Jesus, into Thy hands I commend my spirit. Amen.

An Hour's Adoration before the Blessed Sacrament,

FOR THE FORTY HOURS, HOLY THURSDAY, OR OTHER FEASTS OF THE BLESSED SACRAMENT.

ACTS TO BE MADE BEFORE EACH VISIT TO THE MOST BLESSED SACRAMENT.

Lord Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them, day and night, in this sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee: I believe that Thou art present in the Sacrament of the Altar. From the abyss of my

Digitized by Google

nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy Mother Mary, and for having called me to visit Thee in this church.

I, this day, salute Thy most loving heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, nevermore to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving heart; and, thus united, I offer them to Thy Eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

THE FIRST QUARTER OF AN HOUR.

Five Minutes.

Place yourself in the presence of Jesus, the good God, the Almighty Lord of heaven and earth, Who is there awaiting your meed of adoration, and respect, and love, and reparation.

O my Lord Jesus, Son of God, Son of Mary, I believe that Thou art here present, I know it, I feel it in my soul that Thou art here before me. And if I did not feel this, and didst Thou hide Thyself from my soul as well as from my eyes, still would I believe, because Thou hast said it, O God of

Digitized by Google

truth, Who canst not deceive. I adore Thee, I prostrate myself before Thee in the most profound respect and adoration.

Recite a decade of the Rosary in a spirit of adoration.

Five Minutes.

Think what happiness is yours to be admitted thus to the presence of Jesus. How many sick people sigh for Him and cannot come to Him. How many mothers long to come and speak to Him of their children and all their cares, and cannot leave home to visit Him. How many in distant lands where churches are few, or in the lonely part of the country, long with an exile's longing to kneel before the lighted altar of adoration as you do.

Oh, thank Jesus from your heart for the great privilege you enjoy.

Recite a decade of the Rosary from a spirit of thanksgiving.

Five Minutes.

Think how Jesus with a boundless liberality opens to-day the infinite treasures of His heart. You are poor; come and be made rich. You are ill; He will cure you. Come, if your heart is troubled and anxious; He can calm it. Come, trembling, guilty soul; come and be pardoned. Oh, how happy I am, my God, how happy I am! I have come to spend this blessed hour with Thee, and Thou canst send me forth a saint. My heart is open; O Jesus, fill it with Thy grace, that it may become pleasing to Thee.

O Mother Mary, help me to keep all the gifts my good Master gives to me.

Recite one decade of the Rosary to obtain confidence and fervor.

SECOND QUARTER OF AN HOUR.

Five Minutes.

Speak to Jesus in the Eucharist; compassionate the sufferings of His passion, and His sufferings in the tabernacle where men neglect Him. I suffer for you, My child, He says from the tabernacle. Your sins have merited punishment, and that punishment I have taken upon Me. If the hand of God has not lain heavily upon you, if you are happy, if your parents, your health, are spared to you, all is due to My love for you.

Digitized by Google

What afflicts Thee in the tabernacle, dear Jesus? The neglect of souls who leave Me alone, or grow quickly weary of praying to Me; the sacrileges of some; the blasphemies of many who join My enemies against Me. O My child, make reparation to Me for these!

Recite a decade of the Rosary in union with Jesus in the Blessed Sacrament.

Five Minutes.

The best means to make reparation to Jesus is to become yourself holy and pleasing to Him. Tell God that you desire this, and desire it sincerely. My Jesus! I desire that from this moment henceforth my heart should be Thine only. Hitherto each day has seemed only to strengthen and increase my faults and bad habits, so making Thee suffer more and more; but now, my God, I wish only to please Thee. I will no longer be amongst those who neglect Thee and cause Thee pain. Inspire me, my God, tell me what Thou wishest me to do.

O Mary, help me to amend my life!

Recite a decade of the Rosary for this intention.

Five Minutes.

Tell Jesus some of the means you intend to take in order to carry out your duties perfectly; how you mean to be a saint; you will fly occasions of sin, you will listen to all holy thoughts and warnings of conscience that pass across your heart, you will pray with recollection, you will frequent the sacraments.

Recite a decade of the Rosary to beg your Mother Mary to take your resolutions under her protection and to help you to keep them.

THIRD QUARTER OF AN HOUR.

Five Minutes.

Listen to Jesus: "My child, since you wish to comfort Me, to amend your life, to become a saint, commence to-day by accepting, in atonement for your faults and in reparation for the outrages I suffer from men, all the troubles which I shall send you. Do not complain, do not murmur; say with Me, if they seem hard to bear: 'O Father, if it be possible, let this chalice pass away;' but always add with Me: 'Yet not My will, but

Digitized by Google

Thine be done.' Then submit and adore and bless My will, knowing that all I permit is for your salvation."

Say a decade of the Rosary in a spirit of resignation to God's holy will.

Five Minutes.

Again listen to Jesus: "In order to expiate your own faults and in reparation for the outrages done Me, you must become filled with a lively faith and a profound respect towards My majesty hidden in the tabernacle. Everything around the altar should speak to your soul of this. The lamp, which ever burns before Me, tells you that I am present. The sanctuary, enclosed and silent, reminds you of My sanctity and union with God. The tabernacle tells of My love for a hidden life. The purity of the sacred vessels warns you of the purity I look for in your soul."

Say a decade of the Rosary to obtain the gift of *faith*.

Five Minutes.

Once more listen to Jesus: "Since you wish to expiate your faults, and to atone to Me for the outrages done Me, try to gain souls to My service. There are souls dear to Me at this moment blaspheming Me, and dying, only to be buried in hell. My child, My child, you can win them back to Me. Pray, suffer, atone, and ask pardon for them."

Say a decade of the Rosary for souls on the point of death.

FOURTH QUARTER OF AN HOUR.

Five Minutes.

My God, I desire to do all that Thou hast asked of me; permit me, prostrate at Thy feet, to declare my devotion to Thy service. Too long, O Lord, have I served the devil and the world! I will now, in Thy presence, renew with true sincerity the promises I made at baptism: "I renounce the devil with all his works, the world with all its pomps, the flesh with all its temptations, and I will cling to Jesus alone forever and ever."

Repeat this several times, and say a decade of the Rosary to obtain strength to keep your good resolutions.

Digitized by Google

Five Minutes.

My God, there are two graces which I beg of Thee to give me, that I may keep all my good resolutions. The first is a great devotion to holy communion, that I may love it as St. Teresa did when she braved tempest and storm, and the risk of serious illness, that she might communicate, saying to those who bade her take care of herself: "Let me, let me communicate! I cannot live longer without Jesus." That I may love it like St. Francis de Sales, the loud beating of whose heart told when the tabernacle was opened.

That I may love it as a holy child whose whole life was spent in preparation for communion. "This act of self-denial," she would say, "is to ornament the chamber of my heart for Jesus. This duty will yield a sweet perfume there. Each act of silence will spread flowers for His feet." Happy child! whilst living for Jesus alone, she reaped the reward of her goodness even on earth in the love of all around her.

Recite a decade of the Rosary to obtain devotion to the Holy Eucharist.

Five Minutes.

The second grace I ask of Thee is devotion to the Blessed Virgin. Mary and the Eucharist cannot be divided. You cannot love the Eucharist without loving the Mother of Jesus; you cannot be devout to Mary without feeling drawn to frequent communion.

O Jesus, let me love Mary as Thou didst love her!

Let me strive to please her as Thou didst.

O Jesus, make me docile to all her words, her commands, her inspirations, as Thou wert obedient to them.

She is my Mother, for Thou gavest her to me. O Jesus, before I leave Thy feet to-day say once more to Mary as Thou didst on Calvary, "Mother, behold thy child."

Recite a decade of the Rosary to thank Mary for having adopted you as her child.

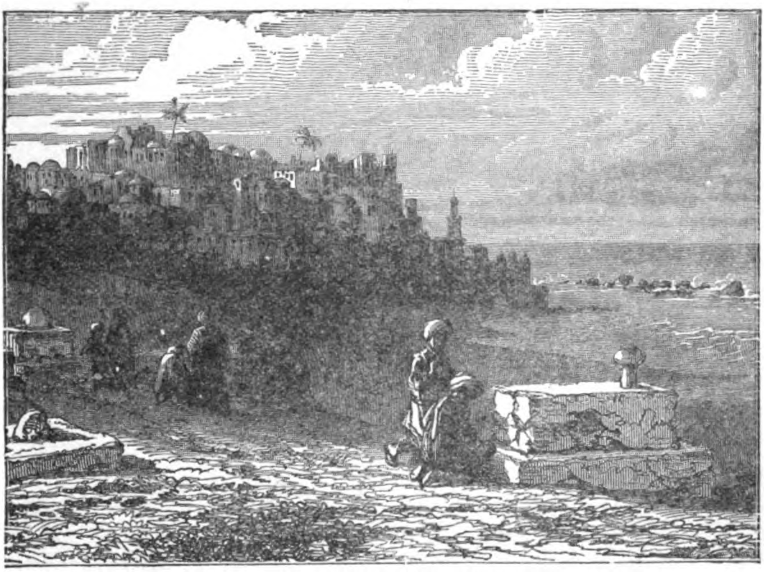
Recommend to Jesus the Church, the intentions of the Pope, and your parents; ask His blessing, and leave the church quietly.

Digitized by Google

A Trip to the Holy Land.

THE ground hallowed by the footprints of our divine Lord and Saviour, the scene of His miracles and His passion, the land endeared to us by the presence of His immaculate Mother and her chaste spouse, St. Joseph, has for the Christian more tender memories, perhaps, than any spot on earth.

As a fitting close to our book, come then with me, dear



JAFFA.

reader, and take the slight glimpse which our space permits at this cradle of Christianity.

Taking a steamer at Alexandria, the once magnificent city of Egypt, a sail of two days brings us to JAFFA, the usual starting-point for the pilgrim to the Holy Land. Here we find shelter and refreshment at the monastery and hospice of the Franciscan Fathers, whose open doors give welcome to the stranger, no matter what his country or his creed.

JAFFA, or JOPPE, as it was formerly called, is probably the oldest port, and is on the site of one of the oldest cities in the world. Here Noe is supposed to have entered the Ark, and here he is said to have been buried. It is situated on a tongue

Digitized by Google

of land projecting into the Mediterranean, thirty-one miles northwest of Jerusalem. It was once the port of Jerusalem, and the landing-place of the cedars with which the temple was built. Here the prophet Jonas took ship to flee from the face of the Lord, and here, in the house of Simon the tanner, St. Peter raised Tabitha to life.

We read in the First Book of Machabees that Jonathan Machabeus and his brother Simon attacked and captured the city. It was there that Jonathan met Ptolemee, the king of



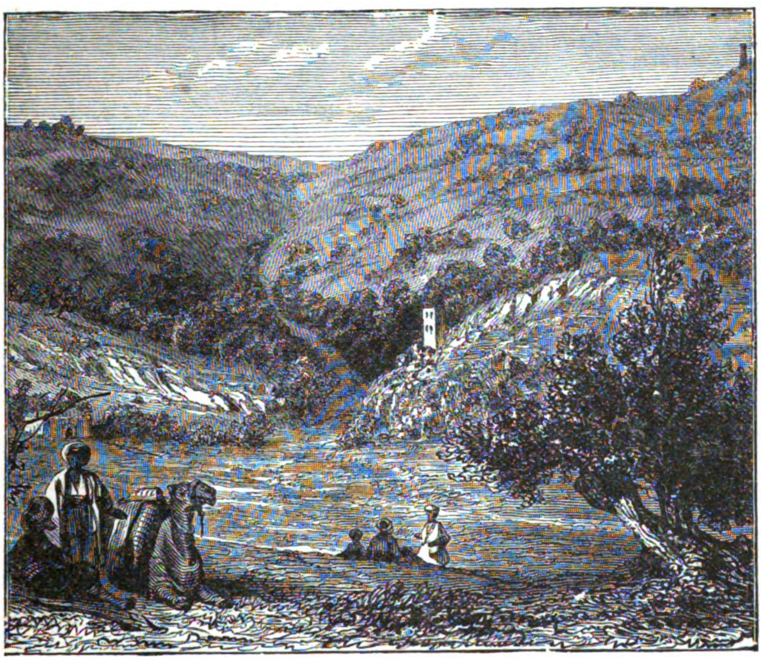
JERUSALEM.

Egypt. It is uncertain when Jaffa first became the seat of a Christian bishop. In more modern times it was taken by Godfrey de Bouillon, but its fortifications were destroyed in 1188 by Saladin. They were rebuilt, however, by Richard of England. Later on, in 1253, it was occupied by St. Louis of France. Finally, it fell into the hands of the Turks, who still have possession of it. The town at present has about 10,000 inhabitants of whom probably 1200 are Catholics. Its trade is in cotton, corn, fruits, and corals; its oranges are the finest in all Palestine and Syria, and its gardens and orange and citron groves are deliciously fragrant and fertile.

The journey from Jaffa to Jerusalem was formerly made in

Digitized by Google

carts, but in 1890 a railway, which connects the two places, was opened. On the way we pass the ancient town of RAMLEH, and a few miles further on LYDDA. It was in the latter town that St. Peter cured the man Eneas who was "ill of the palsy," and had kept his bed for eight years, and from there he went to Jaffa to raise Tabitha to life. Lydda is nine miles from Jaffa, and, considering all circumstances, is busy and prosperous. It



MOUNT OLIVET.

was an Episcopal see as far back as the year 404. St. George, the patron saint of England, was a native of Lydda, and was buried there. A church was built over his remains, and named in his honor, but it was destroyed in the early part of the eighth century, when the country was taken possession of by the Saracens. It was afterwards rebuilt, but again destroyed, to be rebuilt by Richard Cœur de Lion.

We now reach JERUSALEM. The Holy City lies near the summit of a broad mountain-ridge. This mountainous tract everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea. All around are higher

Digitized by Google

hills: on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, rising directly from the valley of Ennom or Hinnom, as it is now called; on the west, the ground rises gently to the borders of the great Wady; while on the north a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile. Towards the southwest the view is somewhat more open; for here lies the plain of Raphaim, beginning just at the southern brink of the Valley of Hinnom, and stretching off southwest where it is drained to the western plain. In the northwest, too, the eye reaches along the upper part of the Valley of Josaphat; and from many points can discern the Mosque of Neby Samwîl, situated on a lofty ridge beyond the great Wady.

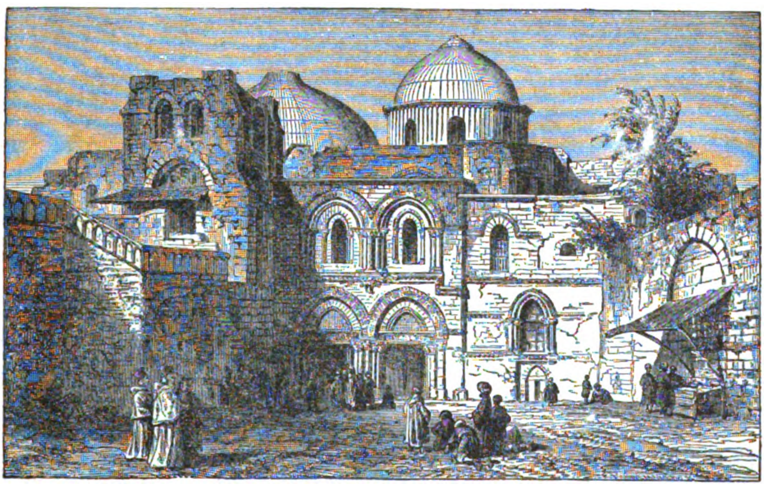
Naturally, the great point of interest for the Christian in Jerusalem is the CHURCH OF THE HOLY SEPULCHRE. This is built so as to cover every part of Calvary sanctified by the presence of Our Lord during His passion.

The name *Calvary*, called *Golgotha* in Hebrew, means *skull*. An ancient tradition has it that the skull of Adam was buried there, that it had been preserved and taken into the Ark by Noe, whose son Sem afterward buried it in this mountain. Another tradition relates that it was at this place that Abraham prepared to sacrifice Isaac, and some Greek monks have a convent and chapel there built to commemorate that event. This hill of Calvary is situated in the western part of Jerusalem, and beyond it was a garden, and probably a villa, belonging to Joseph of Arimathea. Between this garden and Calvary there must have been a narrow valley, and here Joseph had a sepulchre hewn out of the rock, which was in the eastern part of the garden, facing Calvary. This sepulchre consisted of two rooms; in the inner one was the grave proper, also hewn out of the rock; the entrance from the outer apartment was very low and was closed by rolling a large stone against it.

The church, which runs east and west, was built chiefly with reference to the holy sepulchre and to the place where the cross was planted. The sepulchre is right under the cupola of the basilica. A great part of the rock of Calvary has been left untouched, though the upper surface has undoubtedly been smoothed; this part, called the *Chapel of Calvary*, is reached by ascending eighteen steps. The distance from the place where

Digitized by Google

the cross stood to the sepulchre is ninety feet. As we enter the church from the south directly before us is the *Stone of Unction*, where Our Lord's body was placed when it was anointed by Joseph of Arimathea and Nicodemus. It is the custom among Catholics to kneel and kiss the stone as they enter. The holy sepulchre, as we have said, is in the centre of a rotunda. The chapel which encloses it is about twenty-six feet long by eighteen broad, and contains two small chambers, to which the only approach is by a door on the east side. The outer chamber is called the *Chapel of the Angel*, the inner one is the sepul-



CHURCH OF THE HOLY SEPULCHRE.

chre. The Chapel of the Angel is regarded as the place where the angel appeared to the women who were coming to the sepulchre on Easter morning. All that it contains is a portion of a marble slab, said to be the very stone which closed the sepulchre, and on which, after he rolled it away, the angel sat. A narrow, low door leads out of the chapel into a sort of grotto, only seven feet by six, and eight or nine feet high. More than half of this space is occupied by a kind of altar or pedestal, not quite three feet high, which covers and protects the real sepulchral couch where the body of Our Lord was laid.

Without doubting that the Church of the Holy Sepulchre corresponds with the true sites of the passion and resurrection of Our Saviour, it may interest our readers if we trace its his-

Digitized by Google

tory so as to ascertain the degree of firmness with which one may hold the belief that it *is* the true site. That from the very first the places where Our Lord was crucified and rose again were visited and reverenced by many of the Christians of Jerusalem it is impossible to doubt. The tomb, the pillar, the inscription, the fixed feast, the annual rite were powerful helps to that devotion which aimed at bringing the facts of the passion and the lives of the martyrs more vividly before the mind, and arousing for these last an imitative enthusiasm. "His sepulchre is with us to this present day" (Acts ii. 29). This meant much to the Jews whom St. Peter reminded of it, and considerations of the like order mean much to us to-day. Some forty years after the crucifixion occurred the siege and destruction of Jerusalem. During the siege the Christians in the city withdrew to Pella, on the other side of the Jordan; but the time was not long enough to cause a break in their recollections. Besides, in spite of the devastation and destruction which followed the collapse of the Jewish resistance, no violence could injure the rock of Calvary or the tombs in the neighboring garden. The Jewish revolt during the reign of the Emperor Hadrian was the occasion, when suppressed, of an order prohibiting all Jews from entering the city; but this did not extend to the Christians. Hadrian was determined to make Jerusalem a completely Roman city under pain of death; he renamed it, and profaned both the site of the temple and the places made sacred by Our Saviour's passion by pagan statues. When Constantine resolved to build a church at Jerusalem on or near the site of the passion, that site was found to be covered over by a huge mound of earth, surmounted by a statue of Venus, which godless men had heaped there in order to efface all that was most precious to Christians. Constantine had the earth removed, the rock tomb from which Our Saviour had risen was found uninjured beneath it, architects were set to work, and by the year A.D. 335 the entire site—including the place where St. Helena found the cross, the Golgotha, and the cave of the sepulchre, with the intervening ground—was occupied by a symmetrical mass of buildings. But the place of the resurrection, surrounded on three sides by porticoes, and having the Basilica of the Saviour on the east side, was left open to the air. In 614 Jerusalem fell into the hands of the Persians, who set the

Digitized by Google

basilica on fire. When they had retired, Bishop Modestus undertook the task of rebuilding it, but instead of the vast pile of Constantine three edifices arose. Thus they remained till the time of the crusades. After Jerusalem was taken by Godfrey de Bouillon great building works were undertaken, and the result, speaking generally, is the Church of the Holy Sepulchre as it is now.

Within the Church of the Holy Sepulchre many other places



THE HALL OF THE LAST SUPPER IN ITS PRESENT STATE.

claim our attention. Crossing the rotunda, we come to the *Chapel of St. Mary Magdalen*, built on the spot where Our Lord appeared to that penitent. About sixty feet further on is the *Prison of Christ.* According to a pious legend, when Our Lord arrived at Calvary, as everything was not in readiness for the crucifixion, He and the two thieves were placed in a dry cistern or grotto, which has since borne the above name. Another altar close by marks the place where the soldiers divided Our Lord's garments among them. Before ascending to the chapel on Calvary there is the column of *Improperia*, or the stone on which Our Lord sat when He was crowned with thorns and mocked in the pretorium. Tradition tells us that after His resurrection Our Lord appeared to His blessed Mother, who had

Digitized by Google

remained in the vicinity of His sepulchre during the three days His body was entombed. The scene of this event is marked by the *Chapel of the Apparition*. This chapel has three altars. On the high altar in the centre the Blessed Sacrament is kept. The one to the right is called the altar of relics, because a piece of the true cross was venerated there till the year 1557, when this precious relic was removed to Armenia. The altar to the left contains a small portion of the pillar at which our blessed Lord was scourged. Once a year, on the Wednesday in Holy Week, the faithful are allowed to see and venerate this relic.

Descending a stairway, we find ourselves in the *Chapel of the True Cross*. Here there are two altars, one dedicated to St. Helena, the mother of the Emperor Constantine, the other to Dismos, the penitent thief. A further flight of stairs brings us to the actual spot where the cross was found. It will be remembered that St. Helena was divinely directed to this spot to find the true cross, which had been lost for years. She had the pagan temple pulled down, the accumulated rubbish removed, and excavations made, until at last her search was rewarded by the discovery of the three crosses. But, as the inscriptions were detached, how to determine which of the three was the cross of Christ? In this dilemma Macarius, the holy Bishop of Jerusalem, conceived the idea of carrying the three crosses to a well-known pious lady of the city who was lying dangerously ill. In presence of the empress and her attendants two crosses were applied to the sick woman without avail, but no sooner was she touched with the third cross than she felt new life coursing through her hitherto withered and paralyzed limbs, and she immediately arose from her bed in the full enjoyment of health and strength. Later on a dead man who was touched by the cross was restored to life, thus establishing without doubt its authenticity. In another part of the basilica is the *Chapel of the Crucifixion*. At the eastern end of this chapel are two altars. Beneath the one on the left is a marble slab with a round hole in the centre, through which the visitor may reach to the hole in the solid rock in which the cross of Our Saviour was planted. A little to the right, near the other altar, is the rent in the rock made at the death of Our Lord, as recorded in the Scripture: "The earth quaked and the rocks were rent" (Matt. xxvii. 52).

Digitized by Google

Passing out from the Church of the Holy Sepulchre, let us visit the *Cœnaculum*, or *Chamber of the Last Supper*. Here it was that our blessed Lord instituted the Sacrament of the Blessed Eucharist, and in an upper room of this same house the Holy Ghost descended on the apostles at Pentecost. The supper-room is about fifty feet long by thirty wide; the building is remarkable as being one of the few which escaped destruction when the city was taken by Titus.



THE VALLEY OF JOSAPHAT.

Let us now visit the site of the temple on Mount Moria, now occupied by the Mosque of Omer. The original temple was destroyed by the Babylonians, but was afterwards rebuilt on a scale of even greater grandeur than at first. During the siege of Titus the building was again destroyed, and although later on Julian the apostate attempted to rebuild it, flames of fire issued from the earth, killing the workmen, and the work was abandoned. In the year 636 a mosque was erected on the site; this passed from the possession of the Saracens to that of the Christians, and back again to the Turks, more than once, finally to become a mosque, which it is at the present day.

On the eastern side of Mount Moria is a wall the lower part of which is believed by some to be a portion of the ancient

Digitized by Google

temple of Jerusalem. It is fifty-two yards long and fifty-six feet high and is known as the WAILING PLACE. Here on Friday evening the Jews of the city assemble, and, standing with their faces to the wall, they pray with great earnestness, rocking their bodies to and fro, lamenting the misfortunes of their people.

A little east of Jerusalem is the VALLEY OF JOSAPHAT. It is a deep, gloomy ravine between two and three miles in length traversed by the brook Cedron, now a mere rivulet always dried up in summer. On the eastern edge of the valley, lying under the Mount of Olives, is the GARDEN OF GETHSEMANI, the scene of Our Saviour's agony and bloody sweat. The Franciscan Fathers have purchased and enclosed a great part of the garden. Within the enclosure is a grotto where Our Lord retired to pray, and where, in His agony, the drops of bloody sweat went trickling down upon the ground. Here is the rock on which the three apostles slept, and here a fragment of a pillar marks the spot where Judas by a kiss betrayed the Son of man. Among about fifty olive-trees in the garden are eight larger and older than the rest; some of these are nineteen feet in circumference, and reliable persons in such matters state that some of these date back to the days of Our Saviour.

Now let us turn back to the TOMB OF THE BLESSED VIRGIN. We descend to the tomb by long flights of broad marble steps. On the right, going down, are the tombs of St. Ann and St. Joachim, the parents of the Blessed Virgin, and on the left is the tomb of her spouse, St. Joseph. Still farther down is the vacant tomb of our blessed Mother, where her pure body was laid until it was transplanted into heaven. We pass out of the church, and begin the ascent of the Mount of Olives.

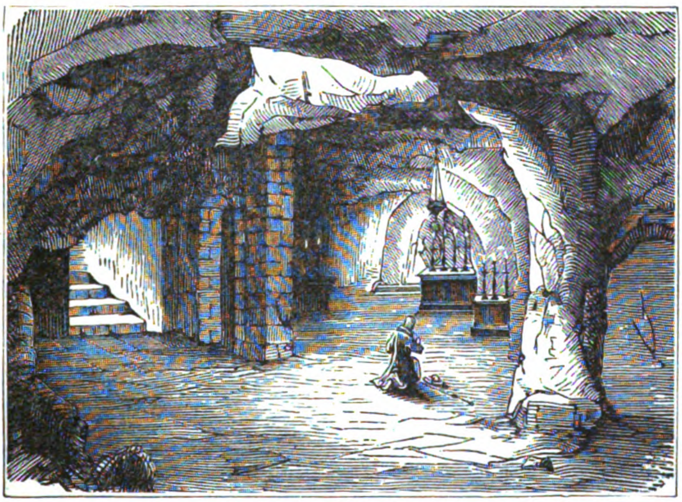
Near the summit of the mountain is a small mosque, and in front of it a small edifice encloses the spot from which Our Lord ascended to heaven. There the impression of His left foot is imprinted on the rock. To the left is a higher part of the hill on which the apostles stood looking up after Our Lord, when the two angels appeared to them.

From the minaret of the mosque just mentioned is afforded a fine view of the city, and of the country for miles around. To the west lies Jerusalem, with its towers, domes, and minarets, its great eastern wall rising out of the Valley of Josaphat.

Digitized by Google

To the south the heights of Bethlehem are visible; to the east Judea, a wide expanse of sterile, rocky hills and mountains; farther on the valley of the Jordan; and at its southern extremity the Dead Sea. Beyond it and the valley of the Jordan are the mountains of Moab and Amnon; to the north of these the mountains of Gilead.

Every Friday afternoon in Jerusalem all priests in communion with the Holy See make the Stations of the Cross. They meet in the Church of the Holy Sepulchre, whence



THE GROTTO OF THE AGONY.

they proceed in a body to Pilate's palace, where Our Lord was condemned to death, and there begin the Stations. The palace is now a Turkish barrack; in the hall is a marble slab which marks the spot on which Our Saviour stood when He was condemned to death: this is the *First Station.* The *Second* is a little below, where once stood the Holy Stairs, now in Rome, down which Our Lord walked, bowed down by the weight of the cross. Near by is a convent of the Sisters of Sion, the chapel of which covers the place where Our Saviour was scourged, and afterwards crowned with thorns. At the back of the altar in this chapel is a part of the *Ecce Homo Arch;* it was from beneath this arch that Pilate presented Our Lord to the Jews, saying: "Behold the man." Passing into the street, and turning to the left, we reach the

Digitized by Google

Third Station. It is marked by a broken pillar leaning against a wall; it was here Our Lord fell for the first time. From this we proceed till we come to another street turning to the right; up this street we find a slab in the wall: the *Fourth Station*, where Jesus meets His afflicted Mother. Further on in the same street is an excavation in the wall of a house: the *Fifth Station*, where Simon of Cyrene helped to carry the cross. Near this is the *Sixth Station*, the house of Veronica, who gave Jesus a towel with which to wipe His face. At the end of the street is the site of the Gate of Judgment: the *Seventh Station*, where Our Lord fell a second time. A Greek convent occupies the site of the *Eighth Station*, which is where Our Lord addressed the women of Jerusalem. The street of the VIA DOLOROSA ends here. The *Ninth Station* is on a mound on top of which stands a Copt convent; here a column marks the place where Our Lord fell for the third time. The other five stations are made in the Church of the Holy Sepulchre, and the devotions conclude with Benediction of the Blessed Sacrament given in the Chapel of the Apparition.

Leaving Jerusalem by the Jaffa Gate, let us make our way to Bethlehem. Going down and across the Valley of Hinnom, we leave on our left the Hill of Evil Counsel, the garden of the country-seat of Caiphas, and the tree on which Judas hanged himself. To the right is shown the house of holy Simeon, and further on we find the WELL OF THE WISE MEN. Tradition says that the Magi stopped here to refresh themselves, and that the star, which for awhile had disappeared, again shone forth and they saw its image reflected in the water. Nearly a mile before we reach Bethlehem we come to the TOMB OF RACHEL. This tomb, now about 3600 years old, is reverenced by Christians, Jews, and Mohammedans. Near here a road branches off to the POOLS OF SOLOMON. These pools are three in number, the *Upper*, *Middle*, and *Lower* pools. They are immense reservoirs, and originally supplied with water not only the enclosed garden of Solomon, but the cities of Bethlehem and Jerusalem. The Lower Pool, which is five hundred and eighty-two feet in length, two hundred and seven in breadth, and about fifty deep, would, it is said, float the largest war-vessel. It is wonderful how well preserved these basins are after the lapse of so many centuries. Near the pools is the sealed fountain which Solomon

Digitized by Google

had made specially to supply water for the sacrifices in the temple; this he sealed so that nothing might pollute the water in its course to the Holy of holies. To the left we see the FIELD OF THE SHEPHERDS; they were "keeping the night-watches over their flocks" when "an angel of the Lord stood by them" and announced, "This day is born to you a Saviour, Who is Christ the Lord." A grotto marks the place where the angel stood.



GETHSEMANI.

The GROTTO OF THE SHEPHERDS was at one time the crypt of a church erected on the scene of the apparition by St. Helena.

At last we reach BETHLEHEM, the birthplace of our Lord and Saviour. It is built over the eastern extremity of a high hill, and besides being one of the oldest is among the most prosperous of all the towns in Palestine. It has a population of about five thousand souls, nearly all Christians, who have successfully resisted Turkish oppression. The people are remarkable for their good looks and their brave spirit. There is one broad street to the village, at the extremity of which stands the magnificent

Digitized by Google

Church of the Nativity, erected in the year 327 by the Empress Helena. The building is well preserved. The walls are covered with mosaics, which are said to date from the building of the church. The roof is made of immense beams of rough cedar brought from Mount Lebanon.

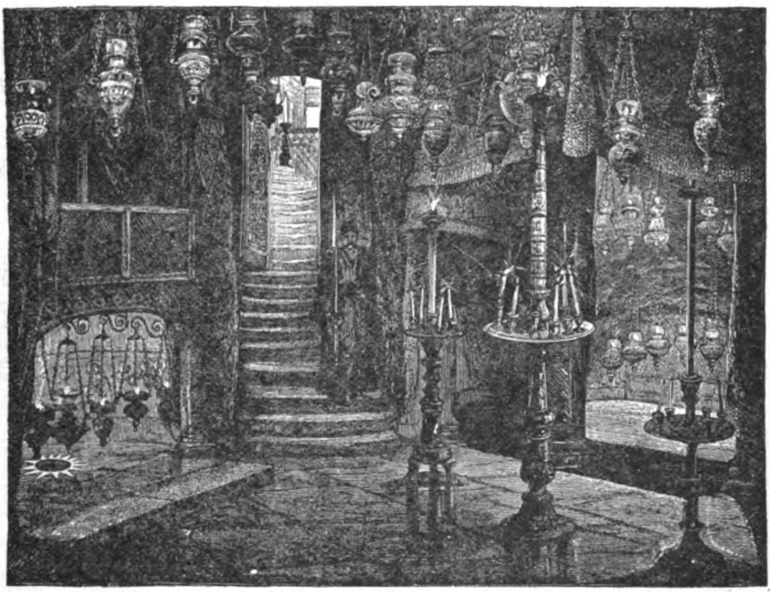
The cave in which Our Saviour was born is below the level of the floor of the church. The walls of this chapel are of marble, hung round with silver lamps, embroidery, and ornaments of various kinds. At the east end is the Altar of the Nativity, and under it is a silver star surrounded by the words, "*Hic de Virgine Maria Jesus Christus natus est*"—"Here Jesus Christ was born of the Virgin Mary." A large number of lamps, belonging to the Catholics, Greeks, and Armenians, who own the chapel in common, are kept burning constantly. Near this spot is the *Chapel of the Manger*, and opposite the place of the manger is the Altar of the Wise Men.

Not far from the great basilica which rises over the stable of Bethlehem, and a little to the south of it, is a subterranean chapel known as THE GROTTO OF THE MILK. This chapel, although the exclusive property of the Catholics, is much visited by schismatics, Bedouin and Mohammedan women, and they as well as the Catholic women supply the olive-oil which is burned before the altar. According to a pious legend, the Virgin Mother hid herself in this grotto after the angel had appeared to St. Joseph and told him to fly to Egypt. Whilst she nursed the divine Infant, a drop of her milk fell upon the soft stone, and since that time the mothers of that country who cannot nurse their babes come to this grotto, and, scraping off some of the stone, swallow the scraping, and, invoking the intercession of Mary, obtain the privilege they seek.

Leaving Bethlehem, let us pass into the "hill-country" of Judea. About seven miles from Jerusalem, situated on a plain, surrounded by craggy mountains, is Ain Karim, or ST. JOHN IN THE MOUNTAINS, the place where St. John the Baptist was born, and where the Blessed Virgin visited her cousin, St. Elizabeth. Although the country is rocky beyond description, yet so fertile is the soil that trees, gardens, and vineyards thrive there with little or no care on the part of the people. Over the spot where St. John was born is a church and monastery. The church contains a picture by Murillo of St. John in the Wilderness.

Digitized by Google

About a quarter of a mile from the village, upon the side of a hill, is a convent, the country-house of the Sisters of Sion, to the left of which is a church where once stood the house of the visitation. The church stands in the midst of the ruins of a church built by the crusaders. On entering we come face to face with an altar, beneath which is an inscription stating that this is the place where the Blessed Virgin and St. Elizabeth met, and whereon St. Elizabeth pronounced her "blessed among women." Near by this church is a small cave in which St.



INTERIOR OF THE CHAPEL OF THE NATIVITY.

John the Baptist was concealed during the slaughter of the innocents.

Returning to Jerusalem, let us take the road through the Valley of Gihon, following the course of the brook Cedron, and visit the Dead Sea and the River Jordan. After a three hours' ride we come to the famous Convent of Mar Sabas, built on the edge of a precipice, and one of the most picturesque objects in all Palestine. The convent, with its numerous buildings arranged in terraces on the side of the mountain, like the benches of an amphitheatre, and with balconies overhanging the precipice, harmonizes perfectly with the rude grandeur of the surround-

Digitized by Google

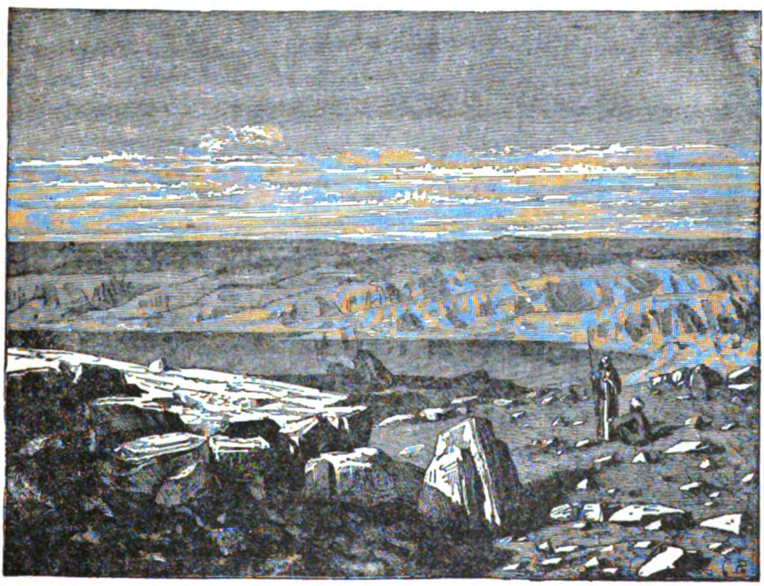
ing scenery. The convent was founded by St. Sabas, who was born about the middle of the fifth century. In its early days it was frequently attacked by the Persians, and finally about the beginning of the seventh century it was plundered by them, and its inhabitants, to the number of about four thousand, were massacred. Leaving the convent, we start for the DEAD SEA. The scenery is wildly beautiful, and the road for some distance runs dangerously near to a precipice. On our way we pass the supposed *Tomb of Moses.* A convent, built over the spot in the fourth century, was taken possession of by the Mussulmen, who converted it into a mosque. A short ride from this place brings us to the Dead Sea. The Dead Sea is forty-six miles in length, and, at its broadest part, about ten miles in width. There is no animal life in its waters, though birds fly over and even skim its surface. The River Jordan and some smaller rivers empty themselves into and are lost in this sea, and mountains from fifteen hundred to twenty-five hundred feet in height surround it on all sides. Moving up the River Jordan, an hour's journey brings us to the PILGRIMS' BATHING PLACE. There is very little doubt that it was at this place the Israelites crossed the Jordan to enter the land of promise, and here Elias and Eliseus crossed the Jordan dry-footed, and it is the constant tradition of every age and race that it was here that our blessed Lord was baptized by St. John.

Leaving the Jordan behind us we move toward JERICHO, "the city of palm-trees," as Moses described it when, looking down from Mount Nebo, he saw it stretched out before him. In this neighborhood took place many of the events described in the lives of the prophets Elias and Eliseus. Here David crossed the Jordan when fleeing from Absalom. Near here St. John preached penance. About two miles to the north rises the barren, desolate *Mountain of Temptation*, where Christ fasted for forty days, and was afterward tempted by the devil. Here He was a guest at the house of Zacheus, and from here He began His last, sad journey toward Jerusalem. The place is now nothing but a heap of ruins. Among these stands a large building, now occupied as a barrack, said to be built over the house of Zacheus.

About ten miles north of Jerusalem on the road to Samaria is the site of the ancient town of BETHEL, once a well-known city and holy place, now a miserable village covering three or

Digitized by Google

four acres on a hill-summit. It was at Bethel that Jacob in his sleep had the vision of the ladder on which angels were ascending to heaven and descending therefrom. It was then that he changed the name of the place from Luza to Bethel, which means "the house of God." It was here that Samuel administered justice to the people of Israel every year; here Jeroboam raised a golden calf and offered sacrifice to it; and it was on the road from Jericho to Bethel that the bears came out of the forest, and tore the forty-two boys who were mocking the



THE DEAD SEA.

prophet Eliseus. On the north of Bethel may be seen the rocky heights which bound the heritage of Benjamin, separating it from that of Ephraim. To the south can be seen the heights of Jerusalem, and just the summit of Mount Olivet. To the south and southwest are the villages of Gibeon, Gibeah, and Giba. The Valley of Bethoron is also visible from Bethel. It is memorable as the scene of Josue's victory over the five kings of the Amorrhites, and of the victory of Judas Machabeus over the Syrians. The road connecting the upper and the lower Bethoron is still "the great road of communication and heavy transport between Jerusalem and the seacoast." Proceeding northward,

Digitized by Google

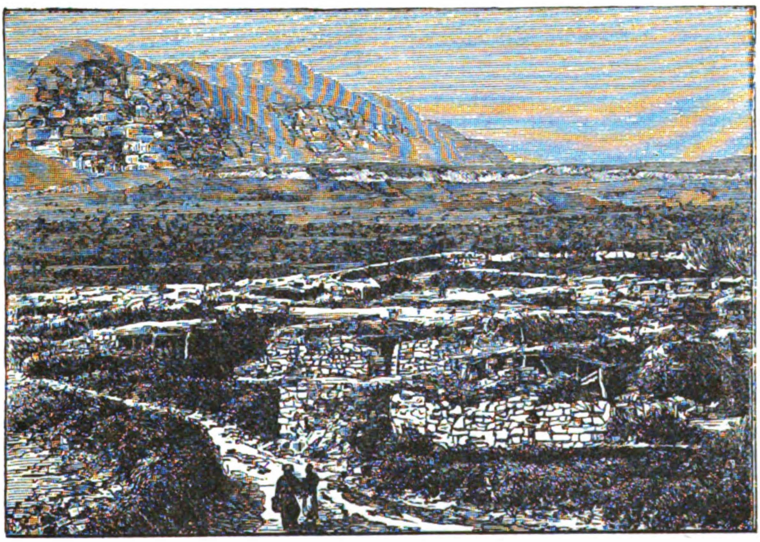
we take the road to Silo, passing through a pleasant valley fertile in olive groves and fig orchards. Silo, once a famous place, is now a ruin. There the boy Samuel was taken to minister before the Lord. From there the Ark of the Covenant was sent to the camp of the Israelites with the hope of retrieving their fortunes in the battle won by the Philistines near Bethoron. The ancient ruins on the plateau, where once stood the Ark of the Covenant, are now scattered about in confusion. Proceeding over a beautiful plain we reach Jacob's Well. It was by this well Our Saviour was seated when the Samaritan woman came to draw water. It is one of the localities connected with the life of Our Lord which is undisputed. Formerly there was a square hole opening into a carefully built vaulted chamber, about ten feet square, in the floor of which was the mouth of the well. Now a part of the vault has fallen in and completely covered up the mouth, so that nothing can be seen but a shallow pit half filled with stones and rubbish. The well is about seventy-five feet deep, and while it sometimes contains a few feet of water, at other times it is perfectly dry. It is entirely excavated in the solid rock, perfectly round, nine feet in diameter, with the sides hewn smooth and regular.

From Jacob's Well we proceed to Sichem, an important place in Jewish history. The situation of the town is one of great beauty. It lies in a sheltered valley protected by Mount Garizim on the south, and Hebal or Ebal on the north. The feet of these mountains where they rise from the town are not more than five hundred yards apart. The bottom of the valley is about eighteen hundred feet above the level of the sea, and the top of Garizim eight hundred feet higher still. The site of the present city, which is called *Nâbulus*, believed to have been also that of the Hebrew city, is exactly on the water-summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction, and making the place the paradise of the Holy Land. The place is the seat of an active commerce, and of a comparative luxury to be found in very few of the inland oriental cities. Its population consists of Mohammedans, Greek Christians, Samaritans, and Jews. The enmity between the Samaritans and the Jews is as inveterate still as it was in the days of Our Saviour, when the former refused Him admission

Digitized by Google

into one of their cities, "because His face was of one going to Jerusalem," or, in other words, because He was going to Jerusalem. The mountains Garizim and Ebal are remarkable from the fact that owing to their strange formation persons standing in the plain can hear distinctly every word that is spoken on the top of either mountain. It was these mountains that were chosen by Josue for the first assembly of the Israelites, half of the people being marshalled on one side and half on the other.

Leaving Mount Garizim, let us follow the road that leads to



JERICHO.

SAMARIA. The village stands on a hill; it is tolerably built, and is covered with fine gardens and plantations, interspersed with numerous remains of antiquity, such as the ruins of a church dating back in all probability to the time of the apostles, some columns of a temple, and portions of a long colonnade, supposed to have been erected by Herod the Great. Samaria was founded by Amri, the sixth King of Israel, and until the Captivity, B.C. 720, it continued to be the capital of the ten tribes of Israel, It afterwards gave name to the province of Samaria.

Leaving Samaria, let us move on to MOUNT CARMEL. This famous mountain forms the extremity of a range of hills which extend northwest from the plain of Esdraelon, rounding the Bay of Acre on its south side, and terminating in a steep prom-

Digitized by Google

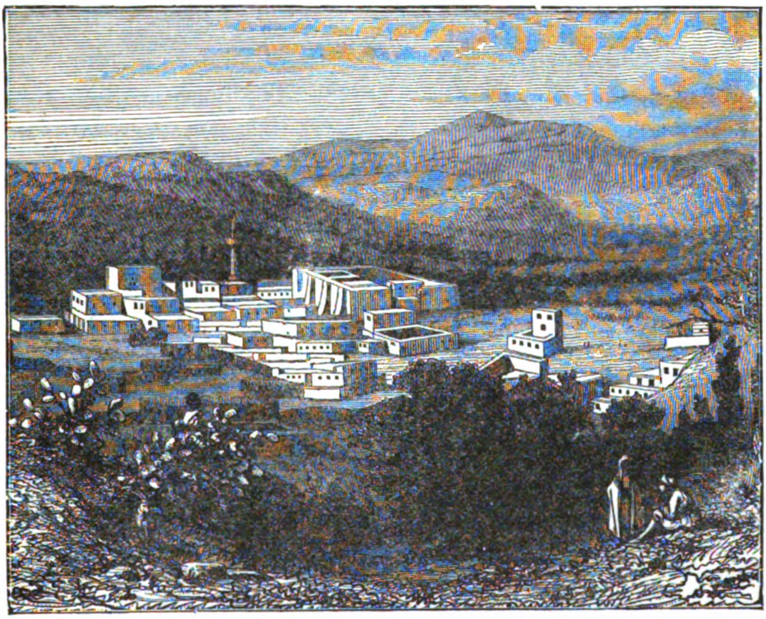
ontory in the Mediterranean. It is about fifteen hundred feet in height; its summit is covered by pines and oaks, and further down are olives and laurels. Modern travellers delight to describe the rocky dells of Mount Carmel, with its deep jungles of copse, its shrubberies thicker than any others in central Palestine, its impenetrable brushwood of oaks and evergreens, tenanted in the wilder parts by a profusion of game, but in other places "bright with hollyhocks, jasmine, and various flowering creepers."

It was on Mount Carmel that the prophet Elias called down fire from heaven, and confounded the priests of Baal, and showed the power of God. Afterward by imploring God's aid he caused rain to fall on the parched land. The place of the sacrifice of Elias is still pointed out, and the convent and church of the Carmelite Fathers is built over the cave in which the prophet dwelt. The convent is a square two-story building, and will accommodate seventy-five pilgrims. The most remarkable places outside the church and convent are the School of the Prophets, the Valley of the Martyrs, and the Fountain of Elias. The Holy Family, it is said, dwelt at the School of the Prophets, while they were at Carmel, on their return from Egypt. It is only a cave in the side of the mountain between the convent and the seashore. The Valley of the Martyrs is a plain about a mile south of the convent, and near it is the Fountain of Elias.

About eighteen miles from Haifa, which is the town below Mount Carmel, is NAZARETH. The town is situated among the hills which constitute the south ridge of Lebanon, just before they sink down into the plain of Esdraelon. It contains about three or four thousand inhabitants, a few of them Mohammedans, but most Greek or Catholic Christians. Most of the houses are well built, of stone, and appear neat and comfortable. The streets are narrow and crooked, and after a rain are almost impassable on account of the mud. The first building we meet on entering Nazareth from the south is the Church of the Annunciation. In architectural design and artistic finish it is one of the finest churches in Palestine. The high altar, dedicated to the archangel Gabriel, is reached by marble steps on either side. Beneath it is the crypt, which is reached by a broad flight of fifteen marble steps. Here is the Holy grotto, called the Chapel of the Annunciation. In this grotto stands a marble altar ded-

Digitized by Google

icated to the Blessed Virgin, and on the stone under it is the inscription, "*Hic Verbum caro factum est*"—"Here the Word was made flesh." On the right and left of the altar are columns which mark the places where the archangel and the Blessed Virgin stood during their interview, and close by is the tomb of St. Joseph. The Holy House of Nazareth itself is, as our readers well know, now in the city of Loretto, Italy. When the Turks conquered Palestine, the Holy House was, to all appearances,



NAZARETH.

doomed to destruction. But an all-powerful Providence intervened, and in a most miraculous manner preserved this sacred relic. Early in the morning of May 10, 1291, the inhabitants of Dalmatia were astonished to find resting on a hill midway between Tersate and Fiume, two towns near the coast of the Adriatic, a small house which had never been seen there before. It was built of a red sandstone entirely unknown in that country, and, without foundation, was resting on the bare ground. It had but one door with one beam for door-posts, and but one small window. On the inner walls were several paintings, though much effaced and neglected. The ceiling was painted

Digitized by Google

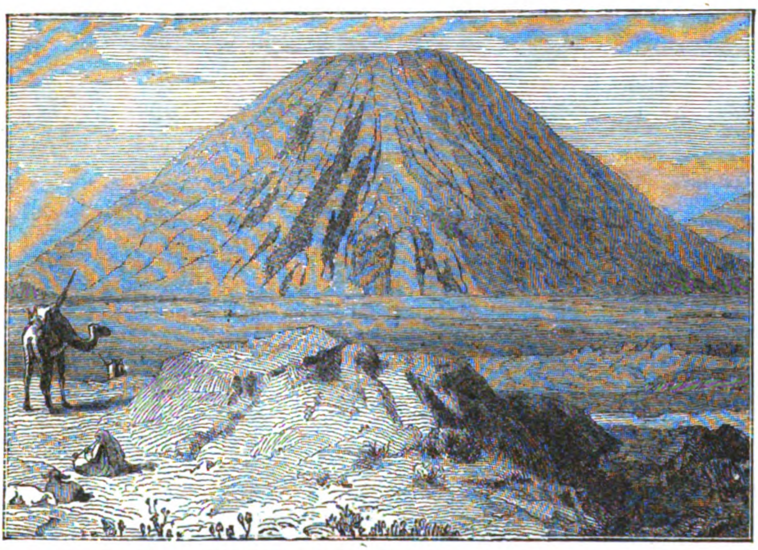
blue and studded here and there with stars. In one end stood a stone altar and above it an image of the crucifixion. On one side of the altar, in a niche, was an image of the Blessed Virgin; on the other side was a closet containing a few earthen vessels. While the wondering crowds stood gazing and discussing the strange event, the parish priest of the place appeared on the scene. This was another surprise, for he had been confined to his bed for the three years previous by a severe attack of dropsy. To the eager listeners this venerable pastor, whose name was Alexander di Giorgi, declared that during the previous night the Blessed Virgin had appeared to him in a dream and assured him that this unknown building was no other than the house in which she had dwelt at Nazareth; that the altar was the same erected by St. Peter; and that the crucifix and statue, both of cedar-wood, had been made by St. Luke. In proof of the truth of her words the vision promised him complete recovery from his illness, and, as they could see for themselves, such recovery had taken place. On hearing these words the astonishment of the people was turned to joy, and with feelings of deepest gratitude the simple peasants knelt down and venerated the precious relic. As the news spread multitudes of curious and pious Christians came from surrounding districts. But, strange to say, after the space of three years and seven months, on December 10, 1294, the Holy House disappeared one night as strangely and suddenly as it had come, and was carried by angels over the Adriatic Sea to Ancona, in Italy, and set down in the midst of a grove of laurel-trees. From *lauretum*, the Latin term for laurel, the place has come to be called Loretto.

Leaving the Church of the Annunciation, let us visit the Fountain of the Blessed Virgin, so called because tradition has it that our blessed Lady came daily to draw water from it. Being the only spring in the place, it has to supply all the inhabitants, and yet has never been known to fail. The people of every class and creed have the greatest veneration for it. From the fountain let us go to the WORKSHOP OF ST. JOSEPH, situated to the northeast of the Church of the Assumption. It is a plain, small building, of which only a portion of the original walls still remain, the most of it being rebuilt. The site and chapel attached now belong to the Franciscans. The chapel is an humble one, but it has a beautiful marble altar, beneath which is

Digitized by Google

inscribed, "*Hic erat subditus illis*"—"Here He was subject to them." In the western and upper part of the town is the Chapel of Mensa Christi, or "Table of Christ." On the floor is a large stone on which, according to tradition, our blessed Lord ate with His apostles both before and after His resurrection. About two miles outside the town of Nazareth is the MOUNT OF PRECIPITATION, where the Nazarenes brought Our Saviour that they might cast Him down headlong.

About six or eight miles almost due east from Nazareth is



MOUNT THABOR.

MOUNT THABOR. It rises about a thousand feet above the level of the plain, and as seen from a distance is beautiful and symmetrical in its proportions. The body of the mountain is of the limestone peculiar to the country; on it is a comparatively dense forest of oaks, and other trees and bushes, with an occasional opening on the sides, and a small uneven tract on the summit. It takes about an hour, over a steep and circuitous path, to reach the top, which consists of an irregular platform, embracing a circuit of half an hour's walk, and commanding extensive and beautiful views. On the east may be seen the entire outline of the Sea of Tiberias and some of its waters, the course of the Jordan for miles, the fortresslike mountains of Hauran, and the mountains of Gilead and Bashan; Hermon and intervening hills

Digitized by Google

on the north and northeast, Carmel on the northwest; on the west the Mediterranean and the plains of Galilee; on the south Gilboa, Endor, and Naim. All around the top of Mount Thabor are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the south of the little basin, and especially toward its eastern end; here are, in indiscriminate confusion, walls, and arches, and foundations apparently of dwelling-houses, as well as other buildings, some of hewn and some of large bevelled stones. The walls and traces of a fortress are seen here, and further west along the southern brow, of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of *Bâb-el-Hawa*, "Gate of the Wind." Tradition points to Mount Thabor as the scene of the transfiguration of Our Lord, which is described in the ninth chapter of the Gospel of St. Mark. There is a beautiful church on the spot where Our Lord was transfigured, and near by is the Franciscan convent. There is an abundance of pure spring-water on the mountain, and rich cornfields and luxuriant vineyards, while herds of sheep and goats graze on its sides. On the top is a cave said to have been inhabited by Melchisedech.

In the immediate neighborhood of Mount Thabor are NAIM and ENDOR, the one memorable as the scene of the restoring to life of the widow's son, the other as the place where Saul on the eve of his last engagement with the Philistines consulted a witch, a woman who had "a divining spirit."

About four and a half miles northeast of Nazareth is CANA. It is situated on a broad hillock, and is surrounded by olive groves and fig orchards. It was at Cana that Our Lord performed His first miracle, changing water into wine. There are two churches here, and each claims to be built over the house in which this miracle took place. Besides, one claims to have in its possession one of the water-pots used in the miracle.

From Cana let us make our way to the MOUNT OF BEATITUDES, which is on the road to Tiberias. The mount—for it is not high enough to be dignified by the name of *mountain*—stands in the centre of an immense rocky plain. It was from this place that our blessed Saviour delivered His sermon, which is recorded

Digitized by Google

in St. Matthew, chapters v., vi., and vii., and near by is the scene of the miracle of the loaves and fishes.

Three miles further on we reach TIBERIAS on the shore of the Sea of Galilee. It was on the border of this sea that our blessed Lord showed Himself to His disciples for the third time after His resurrection, and here it was that He commissioned St. Peter to feed His lambs and His sheep. The Lake of Tiberias,



THE RIVER JORDAN.

often mentioned in the New Testament, is also called the Lake of Genesareth, the Lake of Capharnaum, the Sea of Galilee. Numerous cities once existed along its shores and its waters were white with sails. Tiberias, in the days of Our Lord, was a large city and the seat of the province of Galilee. It no longer exists, the present city of the name being three miles further north. Two other once famous cities, CAPHARNAUM and BETHSAIDA, also stood on the Lake of Tiberias. The main interest attaching to Capharnaum is as the residence of Our Lord and His apostles, the scene of many of His miracles. It was there that the man troubled by the unclean spirit was cured, that the other man sick

Digitized by Google

of the palsy was made well, that the servant of the centurion was healed. Bethsaida was the birthplace of the apostles Peter, Philip, and Andrew. The doom which Our Lord pronounced against Capharnaum, Bethsaida, and Corozain (Matt. xi.) has been literally fulfilled, for there is hardly a stone left upon a stone to mark the places where they once stood.

Before closing this sketch let us take a look at Tyre and Sidon. Ancient TYRE was one of the most celebrated cities of antiquity, and the most important city of Phenicia. It is first mentioned in the Bible in Josue xix. 29 as "the strong city." Further on we find that Hiram, King of Tyre, sent cedar-wood and workmen to King David to build for him a palace. Tyre was noted for its skill in the mechanical arts for we learn from III. Kings v. that Hiram sent his sailors and servants to help Solomon in building the temple. Filled with pride at its riches and prosperity, Tyre called down on itself the curse of the Almighty. Time and again it was destroyed only to spring to life again, but in the thirteenth century its glory departed forever. In the city that stands on the site of ancient Tyre may still be seen, scattered here and there, shafts of gray and red granite, capitals of many-colored marble, and other remains of ancient glory. It was at Tyre that Our Lord healed the daughter of the woman of Chanaan, and St. Paul visited the city on his way to Jerusalem. Twenty miles from Tyre is its ancient rival SIDON. Its people were noted for their skill as mechanics, manufacturers, and navigators. Like Tyre this city was ruined by its prosperity. As our purpose is more to consider the Holy Land in connection with the life of Our Lord, we shall dismiss Sidon, merely remarking that it was the scene of one of Our Saviour's miracles, which is thus recorded in the Gospel of St. Mark vii. 31–35: "Going out of the coasts of Tyre, He came by Sidon to the Sea of Galilee through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue. And looking up to heaven, He groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right."

Digitized by Google